

*Presented to Sir Kalmidras Athavale
with the best compliments of
the author.*

LIGHT OF THE AVESTA AND THE GATHAS

BY

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B.A., L.L.B., SOLICITOR.

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DEDICATED TO
YOUNG MISS HAMABAI F. PETIT,
FOLLOWING UNASSUMINGLY IN THE FOOTSTEPS
OF HER DISTINGUISHED PHILANTHROPIC ANCESTORS,
WITH DEEP REGARDS
*for her kindly, serene and magnanimously charitable
disposition,*
THAT HAS MADE HER
A CHERISHED ORNAMENT AND BENEFACTRESS,
OF THE REMNANTS OF THE GLORIOUS, ANCIENT,
PERSIAN RACE—THE PARSI COMMUNITY.

PREFACE.

CONSCIOUS of its many defects, I send forth this book into the world, with a prayer that the embers of spirituality burning in each heart that it contacts, might, to howsoever small a degree, glow warmer and brighter, so that even a little of the bliss that every human being owns and yet seeks, might fall to his portion. The book strikes out into paths untrodden yet in Zarthoshti literature. It will appeal only to those who care to eye religion in its metaphysical, occult, philosophic, and esoteric aspects. The scholar has had much of pabulum supplied to him by the savants of East and West and further West. The man of religion respect every endeavour of a human being, to pierce the veil thrown by Nature round her secrets, and appreciates the merits of the painstaking scholar, who means to be a faithful interpreter of the mere words of a Prophet. But he longs for some coherent explanation of the problems that confront him at home, in the market-place, in the Church, and inside his own consciousness. He looks up to religion as the Master Key that shall apply equally to all the closed chambers of perplexing themes. I have attempted in this book to help him to use this Key. I trust he will find it not rusty, but clean. I trust he will put the Key wisely into the key-hole, and not thrust it against the unresponsive knocker. The jewels that are passed by, in a cursory survey of the Avesta and the Scriptures, I have called attention to. I have given parallels from the sacred Scriptures of sister nations, and thus sought to bring home vividly to my doubting co-religionists, the sublimity of the teachings of Ahuramazda, as revealed to His messenger Zarthushttra, some 8,000 to 10,000 years ago. So far ago He reaffirmed that the foundation of the Spirit is laid on purity, which is inseparable from altruism, and an unselfish performance of every duty to the inferior, equal and superior in humble obedience to Ahuramazda's Will,—which to all His creatures, or if you prefer it, His emanations, is Law. So far away in time, He reassured mankind, that Earthly as well as Mental and Spiritual blessings rain down on every son of man, that bows submissive to the mild yoke of Ahuramazda's Law. In yonder time, He reminded weary humanity, that Ahuramazda's own ineffable bliss will enfold every child of woman, that bends the knee to Ahuramazda's Law, that reigns supreme and all-pervasively both on the physical, intellectual, moral and spiritual planes. The why and the wherefor of these declarations, I have striven to unravel. I have gone about my work suggestively, not by any means exhaustively. Give me a few quiet hours, and

PREFACE.

launch out for yourself into the vast vistas that spread out before you, in the directions of philosophy, occultism and God-wisdom, which every nation that has inhabited the globe, has contributed to enliven and beautify, in every age and in every clime. And realize for yourself that the end of the Universe is to be sought Within, inside the Spirit,—the spark of Godhood. Therewith peace that no tongue can narrate, will greet you. May your progress towards the goal be swift !

My special thanks I tender to the Avesta Scholars Messrs. Ratanji Fardunji Gorwala, and Khodabax Edalji Punegar, for having taken the trouble to wade through the Manuscripts of this work, which were submitted to them for suggestions. They have left undisturbed the textual parts of the Yasnas of the Gathas, and kindly given their opinions as to several of the comments thereon. I have acted upon many alternative interpretations proposed by the latter of these scholars. I shall conclude with an acknowledgment of my obligations to my zealous Zarthoshti brother, who subscribed to a large number of copies of this work, in advance, to enable it to see betimes the light of day.

The reception this book meets with will enable me to decide, whether my fellow-beings require from me, an intelligible exposition of my Great Master Zarathushtra's other works, on the same lines as herein adopted.

· FAREDUN K. DADACHANJI.

Belle Ville, Cumballa Hill,
Bombay, 1st August 1913.

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"Thou canst have no other God but mine :
Of what aim is holy Script ?
Who is this God thou call'st thine ?
He utters not from heart but lip :
Go get thee hence before thou rue ;
My God, my creed's alone sublime,
Thy creed, thy laws, are all untrue,
My God and mine alone's divine. (!)"

" God doth not need

Either man's work or his own gifts. Who best
Bear His mild yoke, they serve Him best. His state
Is kingly ; thousands at His bidding speed,
And post over land and ocean without rest ;
They also serve who only stand and wait."

"The wish of those that perform righteous deeds is superior (to all other wishes)." Yasna, Ha 66. 14.

"The desire of the doers of righteous actions which is of the highest grade, the Creator of the world fulfils, because of pure-mindedness." Yasna, Ha 50.

"Assuredly these excellent words Ahuramazda declared (revealed) to Zarthustra. Verily proclaim them to the end of thy life." Yasna 71. 14.

Morality cannot be taught without a religious sanction because *selfishness* has to be proved to be a scourge and a *bar* to progress.

Superstition is the taking as essential of what is non-essential. It is not the ally but the foe of religion. It helps not, but condemns religion. It supports not, but destroys faith. Its Cimmerian darkness flees before the light of deep study.

"No Bible is true for you until *your* Spirit can re-echo it, in its own voice. Till then reverently search and learn, think and pray, aspire and act."

"O Ahuramazda because of Thy purity, pure-mindedness and good Rulership, Thy praise is higher than all other praises, the songs of Thy glory are higher than all other songs of glory, Thy worship superior to all other worships." Yasna, Ha 35, 10.

"Religion is like true brass ; the harder you rub it, the more brilliant is its polish."

Light of the Avesta and the Gathas.

INTRODUCTION.

HOW THE AVESTA LEADS TO BLESSEDNESS.

The writer has in the following pages devoted to the Gathas scrupulously endeavoured to give a connected narrative and studiously avoided philological discrepancies and evolutions, as that would tire and distract, rather than furnish an as far as practicable, smoothly-moving disquisition, broken as it inherently is, by the absence of links between the various subjects dealt with, and of seriatim answers to frequent queries. The foreign Orientalists fall out quite naturally between themselves. Unacquainted with tradition and the spirit in which each religion is actually observed, and depending merely on speculation, which so frequently passes for shrewdness in philology, they often lose themselves in their musty cobwebs. The first essential for understanding a religion is actual practice of all its ceremonies and commandments, or at least, the most intimate acquaintance therewith. But again that only suffices to edify the intellect. Until the inner mystery is realized by spiritual progress through faith, the precious book of religion has been only seen and judged from the outside cover and clasp, the gilt and get-up, the colour and size. Ervad Kavasji Edulji Kanga, who was an Avestan lexicographer and a very respected scholar of Avesta, had had the special benefit of closely studying the translations of other Avestan scholars and savants. He therefore was sufficiently well acquainted with all the connotations of Avestan words, and to this advantage he added the far superior one of being a Zarthoshti priest, familiar with all the Zarthosti ceremonials, and the further most esteemable one of being a simple, earnest, gentle and god-fearing worthy. His translations in Gujarati have a ring of sincerity and fervour that are sadly missed in almost all the others, whether in English or Gujarati. They are therefore given the utmost weight in the translation of the Gathas that I shall hereinafter set forth. Next, the Orientalists' boat has often been capsized by prevailing superstitions and prejudices and antipathies passing under the name of Monotheism, Agnosticism, Rationalism, Higher Criticism, Anti mysticism,

Anti-ascetism and what not! The latter half of the XIX Century had its own good and weak points. It led so far as Zoroastrianism was concerned, to a rapid revival of the love of the Avesta and Pehelvi. But therewith ran rampant a spirit of unbelief, of crass materialism; of blinking, heedless 'scepticism'; of indolence, ease, luxury and frivolity, assuming the amiable titles of non-fanatism, non-bigotry, non-orthodoxy; of lukewarmness about the very essentials of religion; of tinsel and superficiality in its most fruitless gaits and aspects; of Reason in its most irrational negations, its inordinate presumption, vaunting to set bounds to the spirit and all its faculties, denying all authority save its own, and thus in the present Century stultifying itself so entirely as to lead to its own complete dethronement, in the very world of material 'science', wherethrough it usurped its crown, for a short reign of terror. In the West the atmosphere is now clearing and the docile East returns to some consciousness of its greatness, usefulness and peculiar merits, unshared with it by the West, as a rule. The absurdity of taking the beginning of the Christian era as the dawn of our billions of year old world's freedom, civilization or progress, self-evident to all but the Christians zealots, laying such a flattering unction to their hearts, is looming large enough to be discernible. The pall-like darkness of race-hatreds colour-jealousies, and religious exclusiveness is lifting already. Truer estimates of the merits and demerits of the races peopling the globe are being arrived at, since the thrill of the awakening of Asia has been pulsating throughout the nerves of the West. The robust, energising, fructifying activity of the West has to permeate the East, which will in its turn furnish balance, poise, ideals and spiritual illumination to the rest of the world. The West is the brain and limbs, the East is the heart and spirit; and the complete man will emerge from a co-operation of these parts of the human body. Mighty are the signs of the rapprochement. The Hague Conference, the All-world Conference of Scientists, Religionists, Merchants, Labourers and Journalists, the British Imperial Conference, the steamships and railways, the telegraph and the cable, the aeroplane, the mammoth armies, the torpedoes and the city-destroying nitroglycerine, the holocaust powders, the heart-rending squalor of the greatest part of humanity of these bragging times, the pitiful condition of the gentler sex submerged age-long in dependence and weakness, the glorious bands of Brotherhoods, bespanning the four quarters of the globe and pointing the

Godward goal of humanity—all, all have drawn man to brother-man, in closer ties of sympathy and respect. If then we would attempt to forget the aberrations of the past, and wiser by experience, would seek to profit by the ancient wisdom enshrined in aeons-old Scriptures, by a reverent study thereof, let us lay aside pride, self-regard, carping, the mistrustful senses, illusion, self-gratulation and false learning, and adopt the very life that is enjoined, as it constitutes the simple *door* through which alone we can gain access to the Holy of Holies.

People that have not applied themselves to a Comparative Study of Religions confoundedly believe that those that attempt to reconcile Hinduism, Christianity, Buddhism and Mahomedanism with Zarthushtrianism are blind admirers of those other faiths. Had they shrewdness and acumen enough they would perceive that when other religions support the truths of our religion, that must be welcomed gratefully inasmuch as that is a guarantee of its genuineness, its profundity and its universality.

Evidently the age of Hinduism (the Vedas), and Zarthushtrianism is difficult to decide, from the materials at present available to us. So the question is open as to which of these preceded the other. Taking then that Zarthushtrianism preceded Hinduism, or that they were sister religions, descendants both of a still more remote stock, the supremacy or transcendence of Zarthushtrianism remains unchallenged or unbesmirched; yea, it is improved, by Hinduism concurring with it. Hebrewism, Christianity and Mahomedanism evidently owe a deep debt of gratitude to Zarthushtrianism from which they have borrowed largely their main tenets.

Now, according to the Avesta, perfect purity of mind, which is the real Creator of the universe of each individual, unremitting labour, pure words and deeds and a natural life, charity of no mercantile sort, but so all-embracing and entire as to amount to complete self-sacrificing service or renunciation of the lower self for the love of Ahuramazda, constant prayers and appeals for protection against the Dark Powers, a firm faith in the Revealed religion, a longing to reach the Light, absolute Freedom and the Goal, to wit, the sight, presence, conference and eternal friendship of Ahuramazda ¹ through spiritual perfection—these lead to the door of the Temple of Divinity. In confirmation

1. This particular aspiration is so ceaselessly recommended that a chapter is devoted to it in the following pages, for citation of Avestan authorities thereupon.

of this let us allow others to speak upon the various Zarthustrian virtues and principles. We shall wholly confine ourselves awhile to quotations from well-known writers and authorities. ¹

MAN THE
MAKER OF HIS
UNIVERSE.

"It (Zarthustrianism) fixes its attention on the soul, which has to deal with the circumstances. The principle it lays down for us is that each man is the *Creator* of his *own* world: he makes or unmakes his own happiness. ²

PURITY OF
MIND.

"It was the greatest wisdom on the part of the Avestan saints that they insisted on a good mind as the source of all virtue. There is no doubt that external objects to a certain extent influence our dispositions. Nevertheless, our character is formed from within. We have our own selves completely under our own control, if we have learnt to control our thoughts. Thoughts are the fountains of words and actions." ³

His (Zoroaster's) great axiom, so full of intelligence was that, "the highest Trinity (drigu) is Thought, Word, Deed". These three he considers to be pure in the pure, evil in the evil: from the thought emanates the word, from the two together the deed. (Egypt's place in Universal History, By C. C. J. Baron Bunsen, Ph. D., D. C. L., D. D., translated from the German by C. H. Cottarell, M. A., Vol. III, p. 472).

LABOUR
INCULCATED.

"The Avesta tells us that labour is divine. Ahura-mazda has blessed it and man should honor it. ⁴"

NATURAL
LIFE & TOTAL
SACRIFICE.

"All good in man comes not by doing violence to nature but by living up to the whole of his nature. In the service of God and His creatures, man *altogether*, and not his soul alone or his body alone is to be employed. ⁵"

LOYALTY
RELIGIOUS-
NESS, RIGHT-
EOUSNESS,
DIFFUSION
OF KNOW-
LEDGE.

In the Dinkard we have a direct question "Which among the deeds of men is most beneficial to the world, causes much joy to the Yazads and gives great pain to the devas and is the highest in rank of all?" This is the lofty reply, "Be it known that amongst the acts of men the deed that is highly beneficial to the world is the loyalty to one's worthy master and just King, who rules for the benefit of his people. He causes much joy to the Yazads, who is firm in the Mazdyasni religion, and keeps people on the path of righteousness. The

1. With great reluctance passages are quoted in this Introduction verbatim, to carry conviction on subjects apt to be adversely criticized.

2. Naib Dastur Rustamji Edulji Dastur's Zarthustra and Zarthustrianism in the Avesta p. 256. 3. Ibid p. 254. 4. Ibid p. 208. 5. Ibid p. 204.

deed that is of the highest rank is the *imparting of knowledge* to deserving students, the originators of righteous deeds. (The Hindus, too, call this the Gift of Knowledge, the highest of all charitable acts)". Elsewhere the Dinkard works out this notion and says, "Those religious teachers that claim to understand religion and to guide the other (non-priestly) classes to a sinful act, are great sinners in the eyes of the Zoroastrian religion and they will "remain in hell....without any mercy being shown to them". Such is the fate of the sheep in wolves' skin.

"Charity is one of the cardinal virtues enjoined upon the Zarthoshti by his religion. He is taught that *to love man is to love God*: "He who gives admonition to one for his good, gives offerings to his religious faith in the love of Ahura-mazda".¹

CHARITY.

"In the Avestan ethics nothing is so powerfully urged as the virtue of charity, the virtue which embraces piety, love and friendship, and which consists in good thought, good word and good deed. What is the highest form of religion? The highest form of religion is charity. What is the greatest remedy for all sorts of evil? The remedy is large and liberal charity. It is said in the Avestan fragment in Nirangistân that the gift which relieves the entire material world is the gift which consists in charitable thought, charitable word and charitable deed²." (Nirangistan ii, Avestan fragment 84).

He (Zoroaster) has been by some called the founder, and by others the reformer, of the Magian religion. He taught that nothing could render men unworthy of the divine favour but vice. Of all virtues, he esteemed philanthropy the most; for which reason he exhorted his followers to acts of beneficence. (Beeton's Dictionary of Universal Information.)

"The highest aim of man is perfect happiness": "Grant me Thou [O Ahura] in Thy love those prosperous states of life that men have enjoyed in the past, that they are enjoying now and that they will enjoy in the future."³ "Perfect happiness consists first in the perfection of life,⁴ in the best or delightful thought,⁵ in the best or purest soul,⁶ and in the best or glorified body.⁷ Secondly, it consists in the enjoyment of the *Sight, Conference and Companionship* of Ahura Mazda".

HAPPINESS
& COMPAN-
IONSHIP OF
AHURA.

1. Ibid p. 197 (and Yas. xxxiii. 2). 2. Ibid p. 255. 3. Yas. xxxiii. 10
4. Yas. xliv 8, 14. 5. Yas. xxx. 4. 6. Yas. lx. 1. 7. Yas. lx. ii.

SPiritUALITY
ADVOCATED.

Undoubtedly, the religion of Zarthustra condemns the quest after material or earthly welfare alone. "Do not acquire the riches of the material world at the cost of the spiritual world. For he who destroys the spiritual world in order to obtain riches of the material world shall possess.....neither the Celestial Light nor the Paradise of me Ahura Mazda." (Tahmurasp's Fragments 90.93). In Behman Yesht para 66, we read "Aharamazda told Spitman Zarthushttra that in that evil time (when the faithful will cease to rule in Iran) men will long for bodily comforts and so will not be able to release their souls from hell. Because the soul of whosoever having bestowed comforts upon his body shall divert his spirit (atma) from the true path, shall find room in the dark and noxious hell. And the soul of whosoever, having directed the steps of his soul on the righteous path, shall not hanker after the happiness of the body, shall find a place in the excellent Heaven, be he a wealthy man in this physical world or be he poverty-stricken." What a vivid picture of the root of the mischief of bodily luxuries, indulgence wherein overwhelms and misguides the spirit. What a prediction too !

SUBMISSION
TO AHURA,
FAITH, LOVE,
PRAYERS.

The Rule of Holiness towards the Creator, is distinctly preached in the Avesta. " Man's position with regard to his Creator Ahura Mazda must be that of an *humble and entire* submission.¹ His first care must be to *seek* to know what God requires of him and then to follow in the path. (See Yas. XXIX. 4, XLVI. 18, XXXIV. 12, XXVIII. 11, XXXII. 1, XLV. 5, etc.).....In these passages we plainly see the absolute submission of the faithful to Ahura Mazda and his implicit confidence and his high hope even in the hour of tribulation and distress. He must believe in Him, and cling to Him through all, and in the darkest hour despair not of the final victory of good on earth...Ahura Mazda is, as Yasna XLV. ii says, to the faithful a friend..., a brother....., a father..... Praise which is the expression of our affections and gratitude forms an essential part of our prayers.. ..Prayer is the great duty and the greatest *privilege* of the Zarthoshti...The Avestan prayers are the best expressions of the loving relations between God and man. In them he acknowledges his Creator's power, His mercy, His glories; he celebrates His attributes and His creations; he implores His help and gives thanks to Him for granting it; in them he gives expression to his humility and depen-

1. Yasna xlv. 17; Ys. xlv. 8. Also Naib Dastur Rustomji Edulji Dastur's Zarthushttra and Zarthushtrianism in the Avesta pp. 182 & 209.

dence; he expresses his hatred against all things that are not in accordance with His Law and will; he confesses his sins, repents of his offences, and asks forgiveness for them. (Yasna XXXVII. 3, XXXIX. 4, XLI. 1, 4 & 5, XLIII. 1, 4 & 6 etc)".

The first question laid by Zarthustra before Ahura Mazda was 'Who is the good man on earth?' The reply came "Whoever is *pure* at heart, whoever pleases the heart of all by his *charity*, who sees with both eyes equally (justly), and along with that *loves* the fire, water, animals, cattle, and other beings, and no way *harms* them, he is the good man in this world".¹

PURITY,
CHARITY,
JUSTICE,
LOVE OF ALL,
HARMLESS-
NESS.

At page 70 of the Civilization of the Eastern Iranians in Ancient Times, a translation of Dr. Geiger's work, under the Chapter on prayers and Household Customs,² we read "In the war against vice *divine beings* bring succour to men in various ways. This succour they grant as a mighty weapon through which man can avert and annihilate the destructive influence of the demons. Such is the Holy Word which Mazda *has revealed* to Zarthustra: such are the prayers which He has taught him...To the *words themselves* belongs *mysterious*, one might almost say *magical* power; the mere recitation of them, *if correct*, and faultless, brings that power into action. These prayers are not to be recited merely on particular occasions; they do not secure help and deliverance in times of imminent danger and difficulty only. As the *demoniacal* powers are constantly lurking in ambush to do injury unto men, it is commanded to say prayers, even as a sort of preservative, regularly at fixed hours of the day, and in all constantly recurring occupations and actions. The Hanover (Atha-ahu-vairyo) is the best prayer that ever has been and ever will be spoken. As long as the earth exists it must be recited, and it will protect from death [unto the spirit in a spiritual sense?] him who says it and who remembers it".

DIVINE
BEINGS,
POWER OF
MATHRA.

"In the earlier ages Philosophy descended not to the business and homes of men. It dwelt amidst the wonders of the loftiest creation; and it ought to analyse the formation of matter, the essentials of the prevailing soul; to read the mysteries of the starry orbs; to dive into those depths of Nature in which Zoroaster is said by the Schoolmen, first to have

DIVINE
WONDERS
OF SPIRITUAL
MAGIC.

1. See the Gujarati translation of the Life of Zarthushttra by Peshotan Dastur Behramji Sanjana. This book gives in detail the miracles of Zarthushttra and the questions he put to Ahura and the Ameshaspends.

2. Translated by the present Dastur Darab Peshotan Sanjana.

discovered the arts which your ignorance classes under the name of magic." (Zanoni, by the Right Honorable Lord Lytton, p. 362.)

MAGISM,
LIGHT
DIVINE.

"The word Magus (Chaldee Mag, and Persian Mogh) signifies "a contemplator and interpreter of Divine things", and Magia, or the Magian science, is described as "the cognition of the native and original charm of everything," *those* secret and mysterious attractions, which are hidden in the bosom of nature, and the recesses of the universe, *those* arcana which the Divine artificer partially expresses in his works to bring us to the whole. The great characterisitic of Magism, as has been already observed, was the religion or culture of light, which was regarded under a threefold view, light, in its source or origin, as in the circle of heaven; in its manifestation or form, as in the sun; and in its activity or power, as in fire. In a word, they regarded light as the veiled presence of Divinity, accompanying the souls of men in their *descent into the present world of darkness*, and ever remaining with them, in order to free them and restore them to its proper sphere and theirs, and they viewed the happiness of man, and the various beautiful appearances of nature (the springing of the flowers, etc) as the partial enfranchisement of light, and its return from its mission of love to its *primal habitation and freedom* in boundless space." (A Manual of Universal History, by J. B. Wright, p. 65).

REVELATION.

"We know from the Avesta that Zoroaster owed his information to Ahura Mazda alone, the doctrines he preaches are the word of God; he is not allowed to omit something and still less to make additions of his own....." (Zarathushtra and His age, By Dr. Eugen Wilhelm, p. 10.)

TRUTH,
INDUSTRY,
GOODNESS,
REVELATION

"The sacred law of Ahura Mazda inculcated the obligation to *truth* in speech and action, the superior merit of *industry*, and *goodness transcending all*. Words so divine could not be ascribed to a man speaking from his own understanding. The Eranian sage is therefore always represented as uttering only oracles given to him by the Divine Being and the collection, of which we now possess but fragmentary remains, is named the Avesta, or Revealed wisdom (p. 6)...When I read and contemplate the oracular utterances of Spitaman Zarathustra, I am impressed most vividly with their sweetness and purity, and by the familiarity which he always exhibits in his intimate communings with the Divine Being." (Philosophy and Ethics of the Zoroaster by Alexander Wilder p. 18.)

“Besides the personal and social duties inculcated as the *service* of Ahura Mazda, the Zoroastrian creed also requires the performance of direct religious duties, of prayer and praise, forming a cultus of no small importance. (p. 131)...This sublime conception of the highest prayer, as the renunciation of all evil, the resolution of all good, in a word, of perfect moral unity with the Holiest Will, is traceable through many portions of the Zend Avesta. Its most remarkable expression, perhaps, is that which occurs in the 56th Ha of the yasna. (p. 134)...A Parsi having diligently performed his natural duties and offered to Ahura Mazda the prayers, praises, and confessions of the Zend Avesta, has nothing to fear in the future life. No religion, perhaps, has given an idea of that unseen world so calculated to meet the requirements *alike of the moral sense*, which demands that *eternal justice* shall there be done and of the heart which longs for the *final restoration and reconciliation*. (p. 138.)” (Studies of Ethical and Social Subjects, by Frances Power Cobbe.)

SERVICE,
PRAYERS &
ETERNAL
JUSTICE.

Agnosticism and Atheism

Versus

Reason and Religion.

Next, Agnosticism, akin to atheism, that had run rampant amongst the men of the latter quarter of the XIX Century, needs to be explained here, for obvious reasons. It does not show great acuteness, as is imagined by those without discrimination. It is in itself not a sign of an educated mind, as people easily persuade themselves. Nothing is so comfortable as to shirk inquiry and say 'No knowable Superior Intelligence exists' whereby at one stroke, the Infinite is sought to be annihilated by an indolent, thoughtless fellow, who has not grasped the a. b. c. of the methods of inquiry. What can be more childish than to seek to make a fortress of denials and sit therein admiring one's own shrewdness, instead of bemoaning the calamity of "ignorance" within which one all the more securely, and all the more deeply, allows himself to be thus immersed? Bacon has repeated what has been a well-known maxim in the world "A little learning turneth a man's mind away from Religion; depth in it bringeth it back to Religion." A practice is growing up among youths who receive Western training in *memory*, which passes muster for *education*, of showing their 'modernism' in speaking lightly of religion and identifying it with Superstition and in deriding the ancients and their ways, because they themselves are, in the words of Bacon, older than those called ancients! Can anything be more deplorable than the sight of half-trained people thus seeing and making others see, if possible, all things out of their natural order? Is there anything more illogical than to deny the debt we owe to ancestors,—from whom we have inherited a stock of physical heredity, energies, tendencies, and of mental wealth, yea, our very bodies and minds of which we seem to be so much enamoured,—for having enabled us to walk at all as we now do, wrongly though we believe ourselves to be greatly superior to them, in science, government and happiness?

We have seen for a fairly long while the experiment being

made of dispensing with anything but reason in all developments of life, and making morals dependent not on the heart but on the head. We have seen people boast of principles like "the greatest good of the greatest number" derived as they fondly allege, from their *own* brains, and based upon the strength of the intellect! It is given as a nostrum, a cure for socialism of the extremist type, anarchy, nihilism, war, and crime, and a worthy pabulum for the coming philanthropist and peace-lover. Except upon paper where has this grand intellectual (?) finding been seen, in any clime or age, to have helped a single individual to overcome the moral inertia begotten by the present wrong 'education'. Crime has alone taken a hold on the human mind, and has coincided with the provision of such education and its secularisation; the wisest statesmen and students of sociology of Europe are aghast; many confess themselves baffled and disillusionized; some begin to acknowledge that to dispense with religion as the foundation of morality is absolutely futile, and that no substitute could be found to displace religion. Our 'education' stimulates self-importance, vanity, insubordination and immense expectations, and so enervates the mind, that it becomes impatient under trials and produces no fortitude. No wonder then that self-respect is disappearing, and trials, temptations, dangers and sufferings unsupported by religious convictions and consolations, easily upset and overwhelm and ruin the lives of this nerve-lacking, nerve-losing, despondent, melancholic generation! The world made up of such men has little appreciation of individual worth, confines self-expression into limited grooves, belittles moral worth, measures men in scales of fortune only, and has no respect for merit which does not succeed. For it "nothing succeeds like success".

Imagine the machinery of a gigantic mill, all of steel and well polished, the whole arranged in working order, except that the wheels and parts are not bound to each other by screws but rest in their proper places, entirely unsecured. Do you expect the machinery, however intelligently made, to do its work? As soon as there is the slightest friction, the parts are unable to bear the strain and fly away. In the conduct of life, the machinery of intellect, however imposing, is rendered impotent to resist any moral temptations or bear with fortitude the trials of every day, unless it is hinged and fastened upon the steel joint of Religion. If mere intellectual or verbal morality were sought to be inculcated, that would no more do

than wooden screws in a mill-machinery, which would give way, without doubt, as soon as the whirl of the world taxed one's endurance. Enlightened faith demands no shamefaced credulity. None asks you to believe. No, not a whit. You are rational people, therefore you must be convinced by reason, not by authority. True. You however consider that reason is *your* exclusive privilege, along with that of modern times, modern people, especially 'scientific' ones—a name to charm with! You call all the Past, which you have never tried to study, probe or understand, a hoax! You think people in the Past were all superstitious and so tolerated(!) religion in its numberless forms. You call yourselves exceedingly wise, because older in experience, richer in steam and electric and magnetic machines, engines, ships and aeroplanes, richer in knowledge of trees, fruits, flowers and animals! You imagine without foundation that the Past was devoid of these. Mark history, if you have the humility to learn, the patience to be accurate and the strength of mind to understand the relation between the past and the present. Well, you have looked at the material side of Nature, just a little bit, and you have therefore learnt to control the minor *material* powers of Nature, which you are utilizing, as steam, magnetism etc, which are powers *without* us. Has any one, however, during the XX Centuries of the Christian Era, avowedly a non-religious Christian, shown any strength of *mind* and keenness of *philosophy* and *metaphysics*, to match those which you find in any of the Scriptures of the older religions? Has any single discoverer of steamships etc, of ancient or modern times, ever had followers, who are prepared to implicitly obey his guidance? Has any one of them outlived in glorious fame a century or two? Is one, to-day, of these small fry, adored and revered as a great teacher, a great commander of Nature, a mighty power over Nature and Man? Revolve this in your mind and devote any number of years to this quest. When you are satisfied that the power of no single human head of a material turn that is applying itself avowedly to matter, has survived the lapse of centuries or is master of minds and hearts of any considerable portion of humanity; when satiated with the spectacle of petty triumphs (of course not to be despised, but estimated at their true value,) of little men; when assured that such conquests have been few and have had soon their ending; when satisfied that they never amounted to anything which extorted more than praise and reward, the due meed of the hard-worked

amongst men; when convinced that history boasts not of a single orator of any caste, creed or nationality, any writer the most magnificent, any philosopher, the profoundest, who has applied himself to materialistic researches, any statesman, any the mightiest warrior, ruler, a leader of men, who has shed brilliance on the contemporary history, any man noted for any art, science or faculty, who has had a distinct non-religious bias,—not one of those, for the thousands or tens of thousands of years past, has come down to us as a revered Saviour, Helper Purifier, Lover, or Teacher of the world, who has commanded the ungrudging love and blessings of the then times as well as posterity, the unquestioned obedience in every minor and major detail of life in thought, word, and action, day after day and year after year, of any number of followers—then, then turn to the other picture and muse? Then ponder, deep and straight; be honest with yourself; judge to the best of your ability. Subject the matter to the severest test of reason, logic, metaphysics, science, uptodatism, whatever is your favourite and yet the most rigorous, touch-stone. Go the furthest length in condemning or judging. Believe nothing, take nothing for granted, as your whole future at least to the end of your earthly days, is at stake. Doubt everything, sift and sort, apply the microscope or telescope or both of your sharpest faculty, be it the head or the heart or the senses. Spare not these, as if your very life depends thereupon, use the sledge-hammer, be iconoclastic to the height of your power, do your best,—your very best, and then reply.

This is no matter for an idle man, taking his cue from others, his mind, rusty and believing in what others think and say; no matter for a half-hearted man, who pleads that his worldly occupation is too exacting to leave him time to study this problem; no matter for an arrogant man, who thinks that because he thinks so and not otherwise, therefore the otherwise is false, or cannot be,—who thinks his ignorance can drive away all knowledge from the world,—who thinks, his folly, his short-sightedness, his singular obtuseness, his heedless chatter, can darken the world; no matter for a thinker who self-complacently views the world and the universe by the light of his own or others' pet theories; no matter for a sensualist, weak in self-control, selfish, depraved, preying upon the world for his own wanton, twinkling joys or hates; no matter for a prejudiced lover of the past institutions, for a biassed lover of the present institutions; no matter for a mere religiously

inclined man, cherishing superstition, afraid of allowing the searching, purifying light of dry reason to play upon his deluded dreams of a heaven or hell, of morality, or conduct of life; no matter for a man addicted to evil, given up to viciousness; no matter for a weakling in head, heart or body, who believes that what the fashionable men of the times believe in, and think, is the only truth,—who does not put his own shoulder to the wheel,—who does not to the utmost limits push the training of his head, heart and body so as to make of them comparatively reliable instruments for observing and for correctly obtaining a solution of the mighty problem of Life. No, not until you have become a man, strong, self-controlled, clear-minded, pure-hearted,—not until you have purged yourself of all preconceived thoughts, which are nothing but prejudices or superstitions,—not till every one of your thoughts, words and actions becomes reasonable and morally pure,—not till you have acquired a love of truth, for the sake not of the riches it brings, or the reputation it fetches, or the admiration it evokes in yourself or others, but a love of truth for its own pure, transcendent sake,—not till life has been acutely dissected and its true trend, its lessons, known and learnt,—no, not until then, are you a fit judge to pronounce upon the merits or demerits of any System which explains the workings of all that exists in the Universe, visible and invisible. Remember that to verify any single theory a chemist has to again and again prepare test conditions and tirelessly repeat his experiments, till every reasonable possibility of mistake is eliminated. Remember that Truth is no wanton dame, made but to be flirted with, but is the sublimest, most exacting, though charming Mistress, that is ever farthest away from all light-heartedness, all foulness of mind or morals, that rewards its patient devotee or worshipper, with a glimpse, whenever deserved, into the very Heart of the Universe, which but to the coward is an unfathomable, dark, gruesome, appalling Mystery. Ere you deem yourself worthy to be a judge, go through all the course of instruction which can give you an authority to be a judge. Delude not yourself that though your body is weak, and your morals warped, your intellect is still keen and therefore you can judge. Deceive not your poor mind that it can be the keenest, though your heart and body are out of control. When solitary, far away from the thronging multitudes of men and beasts, ponder silently in your heart, whether you judge yourself truly worthy to judge, when you are admittedly weak in several

particulars, which for aught you know, might be the gravest disqualifications for you to be a judge. Be frank with yourself, and then enter upon the task of judging and condemning, or judging and giving the palm to any explanation of the Universe. Ere you presume to be a judge, be entirely devoted to the task, deem it a sacred duty, and the whole a holy performance. Earthly judges often are innocent of law, most commonly deal out judgments according to the eminence of the advocates on either side or according to their leaning towards one side or the other, which may be powerful or friendly or related to themselves, or according to the lines laid down by counsel pleading before them, and not independently in conformity with the true law; many of those judges allow their minds to wander, or care not what issues are at stake; many think too much of their own proficiency in law or acuteness in practical affairs, and are too hasty, hear not and are wrong in their pronouncements; many are positively partial and corrupt, biassed, cowardly or vindictive, dishonest or truckling. Knowing all these deficiencies in judges, see that you avoid each and every one of these, before you call yourself a sound judge. Be sternly impartial, endlessly patient, unswervingly faithful to the ends of justice. Gather all materials, and wait long and labour and then judge. Such are the requirements which are needed for a judge in this deep of Knowledge.

Turn your penetrating sight, so disciplined and cultivated, sceptic to the extreme, to the spectacle afforded by Religion and its Founders and then, reflect in the following manner. Ask yourself, whether you or any one you know, gets from any creature, human or of the animal kingdom, absolute obedience and adherence? Have you or any one else in the wide, wide world, a husband, a wife, a son, a father, a mother, an uncle, an aunt, a nephew or a cousin, a dependent, a slave, a friend, an admirer, a follower, a disciple, that pays you absolutely loving respect? And then (a) does any of these perfectly obey you in every way whatsoever, day and night, to the last breath of such person's life? (b) Does any of these rely absolutely on your exposition of anything and everything? (c) Does any of these believe you to be unerringly just and pure? (d) Does any of these believe you to be unquestionably great and entirely loveable? (e) Does any of these offer himself up to you, as your follower, leaving his body at your disposal, and each of his thoughts, and his whole mind and all his heart, activities, conduct, character and life at your absolute mercy? Delve into

histories, biographies, and lives of men, women and children, and look down for yourself at the present-day world to find a single such instance. Then go a step further, and see if such a devotee there be, whether he or she be reasonable, cultured, broad-minded, deep-sighted, noble, righteous, just and sympathetic. If not, go in search of another who is. When you have found one, enquire if his or her devotion and love stop short at any of the conditions laid down from (a) to (e) above. If the person does stop short, find another whose whole life is given into the hands of such other. If you find one, stop and look into both these latter lives. The one and the other of them bear always a fixed relationship. The one is a teacher, the other is a disciple, a follower. No human kinship, or friendship has ever resulted in such self-surrender. If not satisfied, search all the livelong days of your life and convince yourself. This is, mind well, no question of belief; take this not for granted, be a bold man, be an observer, deny this stoutly and yet come to another conclusion, if you ever can. There is no fallacy here, no attempt to overawe you, none to coerce you. Then when you have worked hard so far, and found out the truth of the above proposition that a master or disciple alone could be found to fulfill all these conditions, then pause and ask them the secret of this profoundly moving, this truly awe-inspiring connection between man and man, this acme of Power, Faith and Love before which all that man admires or eulogizes, pales its dim light. First of all think you, you yourself would dare to require absolute belief and love from any one? If not, dare you be a follower absolutely believing, trusting, obeying, and loving? If you dare to do or be either, have you the towering power, knowledge and charm of the teacher or the unhesitating, pure faith, the strength to carry out the biddings or to respond to the love of the teacher, which the disciple has? Say yea or nay. Here you see that we have taken for our example, a disciple, who is not a child, a dullard, a half-witted fellow, a self-loving, weak man without ballast. We have taken one who is as strong all round, and as good, as a human being at our stage can be expected to be. Next, proceed to inquire of the bond that links the two. Is it because that Teacher has got wealth, retinue, or army, if, mayhap, he be a king, or pomp, titles, beautiful daughters or sons, mighty friends, luxurious palatial residences, ample gardens, pleasure grounds, swimming baths, polo grounds, tennis lawns, billiard rooms, rich paintings, bewitching music saloons, or is it because he keeps

taverns where the disciple can intoxicate himself with stupefying beverages or gorge his stomach with delicate viands, or is it because the teacher can give long lectures on the theories as to the possible evolution of life from the mere motion of inorganic substance, or the possible construction of the Solar System out of a nebula or the possible birth of our moon from the separation thereof, when in an incandescent state, from the earth owing to some mighty cataclysm, or as to the possibility of Mars being inhabited and the Sun not, or the Sun and the stars having some minerals which are to be found on earth, or the evolution of animal life from sea-animals, or the birth of man from an ape or on merely comparative and theoretical biology, physiology, anatomy, chemistry, mechanics, sociology, anthropology, hygiene, medicine or physics? Or is it, shall we say, because the teacher is indifferent as to all the Universe and says "All is matter; if there is no matter, it is no matter what you say", or says "All is matter and force" or again says "The within is without" or that the whole Universe is a concoction of the white and grey substance of the brain, which works by itself; without being subject to any law grander than that of heredity and 'survival of the fittest' and 'natural selection' and all the rest of it? Do not be led away by wiseacres, who have never devoted a single whole year of their life to earnest search, but revel in carping because it is easy, in thoughtlessness, because they are incapable of thought, in frivolity, because of giddiness of mind, in scepticism, because it is a passive, negative and just now a fashionable state and one which can hide the utmost nakedness of ignorance, in grovelling, unaspiring, despicable, irreligiousness, because it sanctions looseness of life, and indolence and want of self-restraint, and lulls them to a sense of security, in their own "unsuperstitious, strong, practical, hollow head"! But inquire yourself. And what is the result? The disciple obeys only when he sees that the Master has qualities which he attributes to the Divine Being, whom he conceives to be All-Good, All-powerful, All-Knowing, All-present: when he believes his Master to be, what is technically known as, a "Son of God." Then he safely leaves the little barge of his life to the care of his Master, whom he looks up to for his guidance, cheerfully and with entire submission. Behold the disciples of Zoroaster and Christ and Budha and Shri Krishna. They left house, family, riches, education and all, and followed each in his own time, the Master. They showed in their relation

the Faith in the teacher which man dare show only to God. They were taught by each of the Masters, how to enter the kingdom not of the earth, which never satisfies, but of Heaven. We must beware of taking the popular view of the religions of these Teachers, as this view is one degraded by priestcraft or ignorant inquisitive men, who have not had clearly the meaning of the parables and symbols, and looked therefore, at the letter which kills, and not the spirit, which gives Life. We have arrived at a stage in our inquiry where we find men high and low, with the best intellects, the flower of their times, men exalted in every department of life, from school-masters to kings, men rich or poor, good and bad and indifferent, equally turning to the Masters, the Prophets, the Saviours, one or the other, as the only Beings who can enlighten them on the great questions of the Past and the Eternal Here-after, and save them. Some of these have gone all the length of becoming disciples, of the character we have discussed and these have found their haven of rest and knowledge. A Kaikhushru, a Naoshiravan, a Socrates, a Plato, a Pythagoras, a Marcus Aurelius, a philosopher Seneca, a slave Epectitus, a princely Budha, a Sadi, a Hafiz, a Rama, a Harischandra, a Narsingh Mehta, a Tookaram, a Ramkrishna, an Akbar, a Thomas Aquinas, a Sita, a Radha, a Mary, a Job, a Moses, an Abraham, has been drawn from all the ranks, professions, callings and trades; and Religion has produced the mightiest poets, musicians, philosophers, scientists, orators, philanthropists, kings, commanders and subjects. The most unparalleled power, beauty and love have been exhibited on this path of Religion, which can nowhere else be found. The grandest impulse of humanity has been Religion. To-day it holds as much sway as in the dimmest, remotest past man has record of. Before turning away from these facts, lay to heart this lesson, that Religion has drawn men to deeds and lives, which no other cause on earth has done, has prevailed always in a weak or ardent form amongst men, and whether you will or no, has come to stay as man is *never* at peace till he finds some Religion. Atheists and unbelievers, that have existed in all times, have always been a handful, meaning thereby of course, the thoroughgoing ones. We do not consider those chicken hearted people, who are but atheists till they get down the wind, when they turn into the most outrageous believers in fate, and indulge in propitiations of Gods, Devils and so forth. The honest atheists who are so to the bitter end, without *ever* believing either in God or

guiding Intelligences in the Universe, higher than man, in the firm, unshaken faith that they shall be turned to dust, never to revive, are scarce, and to-day, no less so than previously. That these fellows had a following, we *hardly* hear: that they had disciples of the type we have been considering, amongst the masses, the millions which prophets of God have swayed for centuries together, and commanded respect, love and reverence as of the prophets' disciples, *never*. They have propounded some theories, which have attracted the few, who have just begun to think, but who have not thought deeply enough or looked at the infinite aspects of truth. They have soon died out like mushrooms and invited more curses than blessings upon humanity. Now turn to the prophets. They have reduced themselves to worldly poverty, so that there is no force which they have wielded from the outside (except perhaps Mahomed alone). Their forte, their depth, their all came from within. They cared not for the transient shadows of the world, which draw only the young souls of men. They did not so much concern themselves with the composition, or constitution of the earth and the stars, the blood and flesh, study whereof is now thought by some to be epoch-making, world-revolutionising, the *only* sign of true progress. They gave the earth and all its belongings their proper place. And men by the billions and trillions for hundreds and thousands of years have invariably taken *their* estimate of the world, its joys and sorrows, in preference to the earthly view of the half-educated, who deem it the height of fashion to deride religion and laugh at all sanctity, considering such an attitude to be a flourish of independent thinking and a triumph over humbug. As their shallowness peeps through their very words and actions and character, they do not concern us much, and we take up our thread. The prophets have laid down the laws as to the conduct of life, upon the basis of the Immortality and Divinity of the human soul and its final supreme destination.

Morality is founded upon religion and unexplained laws of morality have, as we see now, wherever religion has no hold, no impetus to back them or recommend them to men, much though they may be written or talked about with the lips. From birth, nay, conception, to christening or investiture with the sacred thread, from marriage, family ties, to death and final disposal of the remains of the dead, all have been regulated by religion, be it though merely in name, in the fallen days of a religion. Inquire why the majority of men have for so very long a while upto and inclusive of to-day, allowed them-

selves to be led absolutely by the dictates of religion, which often is more dead than living, because its exponents, the pure lovers of religion are gone? Do you presume yet to call religion a weakness, a frenzy, an imbecility, a passing phase of the human mind? Do you wish to play the rôle of prophet and foretell the disappearance of this 'fancy' as time goes on and as you successfully learn how to ride the air, as you do now the water, or as more laws about electricity, magnetism, radium and platinum are found out, or as more advanced machinery is invented to thrash grain or to till the ground? Do you wish to lay the flattering unction to your soul that because you have neglected the study of this subject, through folly, arrogance, evil influence, or sheer laziness, others will also forego their chance and come down to your pitiable level? Man know thy real self! Hear what thy own heart and conscience says in the calm moments, when for a moment freed from the bondage and trammels of the environments, of society, of avarice, lust and passion. The still small voice warns always, however little heeded, until by brutalizing life entirely, it becomes extinct and ceases to sound its alarum. Harken to it ere your head and heart become crusty and rusty, and their freshness, delicacy and nobility are ground out by infamous living. The prophets have not promised in return for *obedience* to the laws they have found ruling the universe, in its moral government, the mere husk of theories, of recognition by this or that university, of cheap titles, of an honorarium! They have blown their trumpet of warning that life is not to be considered as a playground. They have shown what are the rules which the Eternal Laws prescribe for the proper conduct of life, which, obeyed, lead on to the triumph of the Spirit, its deserved blissfulness and peace that passeth understanding; in a word, to a happiness, for which men are racking their heads and scratching their hearts in vain, when seeking it outside themselves. The Prophets have demonstrated by their lives and each one of their followers is asked to *prove* it beyond doubt for himself, by leading a sanctified life, that man has two main component parts, one of which is the body, fleeting as the coat he wears, and the other, the Spirit, dwelling inside, which is eternal and which seeks expression of its own splendour through matter, and finally seeks to assert its absolute control over matter. Ponder that 'matter' itself is declared Indestructible, by science and Religion; in other words, Immortal. Is it the least wonderful, or extraordinary that 'spirit is' equally so? The whole Universe is said to be a

play of the Self (Fravashi, Spirit), seeking pleasure or instruction by identifying Itself with the Not-Self (' Tanu,' Body, Matter), in which It always gets foiled, or disappointed, and then returning to Its own pristine purity, and denying that the Not-Self is Itself, or can ever add a tittle to Its own joy or happiness. The Prophets have thus assured Humanity of Its high birth and Its natural superiority over all matter, including the flesh. However as every conquest has to be achieved in this world of Laws—laid down according to the plan, the Idea of its Great Architect, the parent of all spirit in the Universe—by learning the laws and obeying them, so mankind is taught the Science of Moral Life, and Religion, for reaching Divinity. Instead then of shirking the study of this Science of Sciences, Philosophy of all Philosophies, under the pretence of being too wise not to ' intuitively ' know of the impossibility of its existence, humbly spell, my bethren, its alphabet and learn its language, and lay to heart its literature. By all means apply reason to every word and every idea, but be not too hasty to judge. What may appear incoherent or tiresome, will reveal its wisdom to patience: Confine not yourself to one creed, one religion, one system of philosophy, one science. Read all, and learn from all, the Art of Living. Study all with this object of acquiring the art of life first, and through its instrumentality and the *practice* thereof, of acquiring an insight into the frame and build of the vast panorama of Nature. Never be under the illusion that you can study Spirit and Its laws without furnishing the conditions and preparing the laboratory and instruments—to wit, a pure life, of goodwill and discipline—without which it is *impossible* to study. It is considered madness to aspire to be a chemist without a laboratory with no end of retorts and acids and scales and microscopes and salts and what not. However to be a student of ' Spirit', every one considers himself sufficiently equipped, be he even the ^{most} dullest among the dull, and the violator of every one of the ' Moral, test conditions ' under which alone the student can learn the Science relating to Spirit. Curb your vanity and grow wise by the humble working of the humblest material Scientist, who ungrudgingly, undoubtedly prepares the ground *as he is bidden* by the expert, who has learnt the science. Profit by the obtuseness displayed by the men who conferred martyrdom on Galileo for expounding a new theory in Astronomy which is taken for granted now; by the people who mocked Harvey, when he explained the physiology

of the body, by propounding the theory of circulation of the blood; who treated Mesmer as mad because he demonstrated irrefutably the force of Mesmerism, which to-day is rechristened hypnotism and taken for an undoubted truth; who began in the Western world, by denying any spirit-world and ended by believing in it through the assiduity of the Psychical Research Society, and in America through hundreds of thousands of seances. No doubt the promise made is that you shall be Perfect as your Father in heaven. Yet to be so, you must use superhuman efforts to learn, to practice, to evoke the attributes which belong to the Perfect Father. If you wish to know the truth of this, ask not others, but find out for yourself, by honestly following, say, the 10 commandments of Christ, or the 8 of Budha or the 3 of Zarthustra, and so on, for *each* religion is but "*a ray, one letter* of the Divine Nature"; and did we take the trouble to wade through all religions we would discover from a mere bird's eye view-point, religion leading mankind 'in Egypt of old to Knowledge, in Hinduism to the Deity and Duty (Dharma), in Persia to Ashoi or Purity of the most transcendent kind, in Greece to Supreme Beauty, in Rome to the inviolable Law, in Christianity to long-suffering, and self-sacrifice, in Mahomedanism to the Divine Unity.' Following then your own religion all the better by a deep study of comparative religion, and following all religions in their highest aspect, which collectively spell out the Name and Nature of the Almighty, if your life does not blossom out into a light-giving, happy, strenuous activity, after you have, say for a fairly reasonable period of seven years given yourself a trial, you will then and only then have a right to condemn religious teaching. You do not seem inclined to take all this trouble! Well then, do something much easier.

Go and find out a single fairly intelligent man on the globe who has led seven years of such a life, correct and straight, and not merely hypocritical, and has not realized the Master's words that true, blissful life begins when the flesh is subdued, passions are controlled, and mind is balanced in pleasure and pain, conquest and defeat. We have found many such, and if in earnest, *every one* of you will assuredly be similarly blessed with a sight of concrete examples of living personalities of this superior class. If you do not feel upto any of these inquiries, adopt discreet silence. Allow not every ha' penny two-penny fellow, every profligate, or every tyrant and oppresor of mankind to investigate these problems and report to you, as these divine truths,

like pearls, are never cast before swine. When you want to purchase diamonds, you select a good trusty jeweller, how much more careful you should be in the choice of an instructor, when you wish to be enlightened upon questions of Life, Death and Life after Death?

Beware, however, of bigotry, intolerance and mockery of others' faiths. Do you believe that God's tender mercies are restricted to a small portion of the human family? Will you set limits to His Benevolence? Tolerance is a reverence for all the possibilities of truth, means admission that she lives in divers mansions and wears many vestures and speaks strange and all manners of tongues, and means respect for the indwelling conscience as against mechanical form, official conventions, and social force. Where is the bold man that has the breadth of charity, which throws off the weeds of narrowness aside?

Science and the Spiritual World.

Says the apostle as to the necessity of faith "Prove all things, hold fast that which is good". Under the hypnotic influence of Science, forget not the fundamental difference between the certainty of Ideal, Conceptual Science with the crudity and vagueness of the present day, of our Scientific apprehensions of concrete matter and 'the particular.'

It is not because of any evidence against the Spiritual Universe that some Scientific men have surrendered their belief therein. On the contrary only because the retort and the lance, the balance and the stethoscope, the metre, the laryngoscope and the spectroscope, the magnetic current, the eyeglasses and the microscope, and the rest of such physical and material instruments do not reveal the existence of the invisible Spirit, naturally lend no facts to support the belief of the survival of the human Spirit after death, to the unreasoning Scientist so-called, nailed down to the externals of things,—he allows his belief to wither away. "Beliefs die out without formal refutation, if they find no place among the copious stores of verified and systematised facts and influences, which are supplanting the traditions and speculations of pre-scientific days ¹."

Since the advent however of the Psychical Research Society which counts amongst its members some of the most thoroughgoing scientists, the survival of the human ego has been proved, and whoever is not afraid of facts, evidences and proofs, whoever has a grain of true scientific perseverance and devotion need but go through the monumental work of Frederick W. H. Meyers on the Human Personality and Its Survival after Death, and Frank Podmore's Apparition and Thought transference in the Contemporary Science Series, and Professor Lombroso's After Death What?. Said Mr. Meyers in his presidential address before the aforesaid Society about the beginning of this Century, "Then with little hope—nay almost with reluctant *scorn*—but with the feeling that *no* last chance of the great discovery should be thrown aside, I turned to such poor efforts at Psychical research as were then possible, and now it is only after thirty

1. 'Science and Future Life' by Frederick Myers.

years of such study, as I have been able to give that I say to myself at last, *Habes tota quod mentipetisti—Thou hast what thy whole heart desired* ; that I recognize that for me this *fresh evidence*,—while raising that great historic incident of the Resurrection into *new credulity*, has also filled me with a sense of insight and of thankfulness such as even my *first* ardent Christianity did not bestow”.

Professor Francois Porro, who is an Italian Scientist sums up the present situation thus all too aptly : “ If we stop to consider the rapid and almost lightning-like succession of speculative ideas during the last 30 years, from the pure *materialism* of Moleshoff and Buchner to the positivism of Spencer, the monism of Haeckel and the agnosticism of Huxley, and then on to the splendid reflowering of idealism, which salutes the radiant *birth* of the twentieth century, we must recognize that science has *seconded* and rendered possible the movement of emancipation from narrow *phenomenalism*.....It has set itself to seek from *direct* experiment the solution of doubts, which have always tormented the human mind”.

Science has at last pushed its frontiers into the invisible. Professor A. E. Dolbear in his work “Matter, Ether and Motion” remarks at p. 353, “Every physical phenomenon runs at last into an inexplicable, into an ether question”. The ether, let us note, is an imaginary sort of matter, which is theoretically endowed with qualities, which closely scrutinized, have upto now been, by a consensus of opinion, ere yet the scientist came on the scene, fathered upon the Spirit alone.

It is worth remembering that men of the highest scientific attainments, distinguished in numerous branches of science, who have long studied the psychical phenomena, have given their adherence to the explanations that point only one way—to a spiritual world of our after-life. Such scientists are, in Physics, Professor Barnett of Dublin, and the celebrated Sir Oliver Lodge : in Chemistry, Sir William Crookes of august fame : in medicine, Professor Charles Richet of the University of Paris : in Psychology, Professor Lombroso (of Italy, who admits all his life he had construed a belief in life after death to be a sign of mental derangement or softness of the brain, but who with a lifelong reputation at stake, before his death, acknowledged boldly and in the clearest tones in his last work that there was no doubt about the existence of a spirit-world) : in Neurology, Dr. Merselli of the University of Genoa : in Pathological Anatomy, Dr. Pio Foa of the University of Turin. Add to these,

ancient and modern scientists, philosophers and literati of renown of the following type: Lord Brougham, who has written on Experiences of Apparitions; and G. I. Romanes, a friend of Charles Darwin; A. S. Davis; Judge Edmonds; Immanuel Swendenborg the scientist, politician and practical mystic, whose writings led Immanuel Kant himself to defend the spiritistic theory; the Rev. William Stanton Moses; Arthur J. Balfour (the once Premier of England and the late Leader of the Opposition); Prof. Balfour Stewart, the physicist; R. H. Hutton (the Editor of the Spectator); H. Wedgwood, the brother-in-law of Charles Harum; Edmund Gurney; *Bishop* Ripon; Dr. Ermacera of Padua; Richard Hodgson (Vol. III 201.400, Vol. VIII 129. 159 of the Proceedings of the Society for Psychical Research); John Addington Symonds (one of the best known English literary scholars); Dr. M. J. Savage and Dr. Ferrier both of whom actually encountered psychical experiences; Hyslop (vide his Science and a Future Life); Plato, the Greek philosopher; Andrew Lang (who observes, "I entirely agree with Mr. Meyers and Hegel that we or many of us are in something or that something is in us, which does not know the bonds of time, feel the manacles of space"). In the Census of hallucinations, statistics were obtained and it was held by the Committee that "between deaths and apparitions of the dying person a connection exists which is not due to chance. *This we hold as a proved fact*". Next the famous novelist Rider Haggard, and the celebrity of the Century, the late W. T. Stead, the Editor of the Review of Reviews, and the writer of the Letters of Julia, have given proof of their personal experiences, and scientifically argued out the necessity of belief in the spiritual worlds.

The list can be indefinitely extended, but is so sufficiently representative that it cannot fail to carry conviction, that the frivolous talk of the ill-informed that Science denies the spirit and the spiritual universe, has got its foundation in abysmal ignorance, of an unpardonable, yea, well-nigh criminal kind. Sir William Crookes, who was accorded the highest and most coveted honor of being installed a President of the British Association, frankly owned, "*Thirty years have passed since I first published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligences differing from the ordinary intelligence common to mortals. I have nothing to retract. I adhere to my already published statement. Indeed, I might add much thereto*".

Sir Oliver Lodge, the leading Physicist, commented in a recent issue of the Proceedings of the Psychical Research Society (Vol. XXIII p. 284) thus: " One thing that conspicuously suggests itself is that we are here made aware, through these trivial but *illuminating facts*, of a process which by religious people has always been recognized and *insisted on*, viz: the direct interaction of *incarnate* with *discarnate* minds: that is to say, an intercourse between mind and mind in *more than one grade* of existence, by means apart from and independent of the mechanism of the body.....The facts open the way to a perception of the influence of *Spirits generally*, as a *guiding force* in human and terrestrial affairs".

True scientific insight is given but to those that have studied science philosophically. It is as well for those that have skirted the fringe of science to listen with respect to the declarations of a Philosopher like Sir Oliver Lodge, D. Sc., L. L. D., F. R. S., who speaks after a thorough mastery of the position of Science to-day. In his forceful work entitled *Life and Matter*, a survey is given of the relation between Consciousness and Matter, from the stand point of a scientist. Below we quote freely from this, which is but one of his many illuminating treatises, trusting that the ignorant opposition of the smatterer to the Sublimity of Religion will hide its shame-faced, *unscientific* head and bury it long enough in profound, independent Search to regain for its owner the lost one, balance, and the consciousness that the inroads of science into superstition has only purged religion of a fatal cankerworm, and left it thus all the healthier, purer and stronger. " And if it be found that helpful portions (in the survey by a modern man of science of existence) are unhappily accompanied by over-confident *negations* and *supercilious denials* of facts at present outside the range of orthodox science, these natural blemishes must be discounted and estimated at their proper worth ¹.

" Truth is that *all philosophy aims at* being MONISTIC: it is bound to aim at *unification* however difficult of attainment; and the philosopher who abandoned the quest and contented himself with a permanent antinomy—a universe compounded of two or more irreconcilable and entirely disparate and disconnected agencies—would be held to be *throwing up his brief* as a philosopher and taking refuge in a kind of permanent Manichaeism which experience has shown to be an untenable and

1, " *Life and Matter* " by Sir Oliver Lodge, D. Sc., L. L. D., F. R. S,

ultimately unthinkable position ¹.

"Philosophers have been far too apt to jump to the conclusion that because energy is constant therefore no guidance is possible, so that all physiological or other interference is precluded.

"Are we to conclude that existence of one thing [matter or force] disproves existence of others [life, spirit]? The contention would be absurd. The category of life has *not been touched* so far by men of modern science as a whole. The nature of life is unknown.

"Professor Haeckel [would say] life, mind, consciousness, affection, art, poetry, religion and all the other facts of experience to which in process of evolution humanity has risen... ..are properties *nascent* and latent in material atoms themselves, that these [atoms] have the potentiality of life and choice and consciousness, which we perceive in their developed combinations. As a speculation, this is legitimate.....Scientifically we do not [know] and for a man of science to *pretend* or assert in a popular treatise that we do, is essentially and seriously to *mislead* ².

"In order to explain life and mind and consciousness by *means* of matter, all that is done is to *assume* that matter possesses those unexplained attributes.

"It is familiar that Charles Darwin explained how variations once arisen would be clinched, if favourable in struggle, by action of heredity and survival, but the *source* or origin of the variations themselves he did not explain ³.

"It is in fact improbable that man is the highest type of existence. *Many* men of science have been impressed with the probability or possibility of some (such) ultimate *unification* (like Monism).

"Professor Haeckel is as it were, a surviving voice from the *middle* of the XIX Century: he represents in clear and eloquent fashion, opinions which then were prevalent among many leaders of thoughts—opinions, which they themselves in many cases and their successors still more, lived to outgrow: so that by this time Professor Haeckel's voice is as the voice of one crying in the wilderness, not as the pioneer or vanguard of an advancing army, but as the despairing shout of a standard bearer still bold and unflinching, but abandoned by the retreating ranks of his comrades, as they march to *new* orders in a fresh

and more *idealistic* direction ².

"In so far as Materialism makes positive assertions embodying its scientific discoveries and even speculations based thereupon, there is no fault to find with it, but when on the strength of that, it sets up to be a *philosophy* of the universe all inclusive, therefore, and shutting out a number of truths otherwise perceived or which appeal to other faculties, or which are equally true and are not really contradictory of legitimately materialistic statements—then it is that its insufficiency and narrowness have to be displayed ³.

"The following extracts from Huxley's volume of essays on the philosophies of Hume and Berkeley will show first that he entirely *repudiated* materialism as a satisfactory or complete scheme of things, and secondly that he profoundly disagreed with the position which now appears to be occupied by Professor Haeckel.

"I conceive that this reasoning is irrefragable viz: that matter and motion are known to us only as forms of consciousness, their being is to be conceived or known; and existence of a state of consciousness, apart from a thinking mind, is a contradiction in terms. And therefore if I were obliged to choose between absolute materialism and *absolute idealism*, I should feel *compelled* to accept the latter alternative." (p. 279 of the 'Hume' Volume by Professor Huxley).

"Let the materialist explain if he can, what he means by his own identity or the identity of any thinking or living being, which at different times consist of a totally different set of material particles ⁴.

"Moreover the ultimate forms of existence which we distinguish in our little speck of universe are possibly only two out of infinite varieties of existence, not only analogous to matter and analogous to mind, but of kinds which we are not competent so much as to conceive—in the midst of which indeed we might be set down with no more notion of what was about us than the worm in a flower-pot on a London balcony has of the life of the great city ⁵.

"The meaning of *Goodness*, the whole domain of *ethics* and the higher possibilities of *sainthood* of which the human spirit has shown itself *capable* are at present outside his (the scientist's) domain: and if a man of science seeks to dogmatize concerning the emotions and will, and asserts that he can reduce

² Ibid p. 59. ³ Ibid p. 60. ⁴ Ibid p. 63. ⁵ Ibid p. 66. Quoted from Huxley's volume on Hume p. 286,

them to atomic forces and motions, he has learnt to recognize the undoubted truth that atomic forces and motions must accompany them and constitute the machinery of their manifestation here and now—he is exhibiting the smallness of his conceptions and gibbeting himself as a *laughing-stock* to future generations ¹.

“Our highest thoughts are likely to be nearest to reality. They must be stages in the direction of truth, else they could not have come to us and be recognized as highest.

“It has been surmised (for instance) that just as corpuscles and atoms of matter, in their intricate movements and relations combine to form the brain cell of a human being: so the cosmic bodies, the planets and suns, and other groupings of ether, may perhaps combine to form something corresponding as it were to the brain cell of some transcendent Mind. The idea is to be found in Newton. The thing is a mere guess, it is *not* an impossibility and it cannot be excluded from a *philosophic* system by any negative statement based on scientific fact ².

“It is true that without suitable instruments and a suitable sense-organ we should know nothing of music but it cannot be supposed that its underlying essence would be therefore extinct or non-existent and meaningless. Are we supposed to have faculties which inform us of, and enable us to deal with everything? Can there not be in the universe a multitude of things, which matter as we know it, is incompetent to express? Is it not the complaint of *every genius* that his material is intractable, that it is difficult to coerce matter as he knows it into the service of mind as he is conscious of it and that his conceptions transcend his powers of expression? ³.

“[Philosophers who say].....that without cerebral hemispheres, consciousness and intelligence and emotion and love and all higher attributes towards which humanity is slowly advancing would cease to be,.....must be content with an audience of *uneducated* persons or if writing as *men of science*, must hold themselves liable to be opposed by *other men of science*, who are able, at any rate in their own judgment, to take a wider survey of existence and to perceive possibilities to which the said *narrow* and *over-definite* philosophers were blind ⁴.

“So also can the conception of any artist receive material

¹ Ibid p. 86.

² Ibid p. 112.

³ Ibid p. 774.

⁴ Ibid p. 116.

embodiment in his work and if a picture or a beautiful building is destroyed it can be made to rise again from its ashes provided the painter or the architect still lives: in other words, his thought can receive a fresh embodiment and a perception of the beautiful form shall hereafter, in a kindred spirit, arouse similar ideas ¹.

"The magnetism [produced by drawing one magnet over a piece of iron] is as if it were not really manufactured at all, but were a thing called out of some infinite reservoir: as if something were brought into active and prominent existence from a previously dormant state ².

"An acorn has in itself the potentiality not of one oak-tree alone but of a forest of oak-trees, to the thousandth generation and indeed of oak-trees *without* number. There is no sort of law of 'conservation' here ³.

"But this determinateness [of Mechanics] is got by *refusing* to contemplate anything outside a certain scheme; it is an internal truth within the assigned boundaries, and is quite consistent with psychical *interference* and *indeterminateness*, as soon as those boundaries are ignored: the determinateness is not a part of the *essence* of dynamical doctrine, it is arrived at by a tacit assumption that no undynamical or hyperdynamical agencies exist..... ⁴.

"My contention then is—and in this contention I am practically speaking for my *brother physicists*—that whereas life or mind can neither generate energy nor directly exert force, yet it can cause matter to exert force on matter and so can exercise guidance and control: it can so prepare any scene of activity, by arranging the position of existing material, and timing the liberation of existing energy, as to produce results concordant with an idea or scheme or intention: it can, in short "aim" and "fire" ⁵. [Our Sole Power over Nature consists in arranging so that things shall move each other, in planned directions at given times and places.]

"The philosophic attitude surely is to recognize and observe its effects [viz. of 'life'], both what it can and what it cannot achieve, and to realize that our present knowledge of it is extremely partial and incomplete ⁶.

".....There are many who vigorously and cheaply deny Free Will or Determinism and in so denying conceive that they are maintaining the other" ⁷.

¹ Ibid p. 121.

² Ibid p. 142.

³ Ibid p. 148.

⁴ Ibid p. 161.

⁵ Ibid p. 164.

⁶ Ibid p. 173.

⁷ Ibid p. 177.

To sum up. All roads lead to Delhi. All research pushed to its extreme must reveal God underlying the universe. Seek truth with a sacred vow, mental though it be, prepare for such an undertaking with all the might of your being, and have confidence that your efforts will inevitably be rewarded, if sincere, just, and pursued broadmindedly, with the solution of the mystery that, no wonder, baffles the dabblers, the vain, the unjust, the immoral and the irreligious.

Holy Zarthustra's Life.

Attempts have been made for various reasons to crack up the achievements of the present day, of Christianity and so forth at the expense of the past, Zarthushtrianism and other religions. One of the most constant means adopted by several Christian writers for securing this end is to bring the era, in which Zarthustra flourished, as near down as ever possible to their prophet Christ's birth. This is comprehensible in writers of a different faith. But that *some Zarthoshtis* should without demur have succumbed to such speculative assertions, is a matter for regret. Christian writers feel, it seems, a false shame in acknowledging that their prophet came on the world's platform ten thousand years or more after the Great Sage of Iran had given to the world Commandments and Ideals, of a sublimity beyond which their prophet did not soar, and which he most probably copied. It may be that both the prophets derived their inspiration from the same higher source, and that that is a reason for the similarity of the teachings. But when arguments which only ecclesiastics of old dared to urge, are repeated in all gravity, that Zarthushttra the more ancient admittedly, and no less sublime than later prophets, should be placed in dignity and height below the holy Moses and Christ, (both of whom apparently have borrowed very largely from their predecessor): we have to stop and charitably allow the fallacy to be the offspring of pious partiality. All religions take us to the one Goal, the All-loving Ahuramazda, and let us be level headed in assigning in order of date, and merit the rank and precedence of the various world Saviours, that founded the great religions. We make no quarrel with those who put faith in other Sages than Zarthushttra ¹, but we have to assert with the utmost confidence, that from the fragments that are left to us of our mighty Prophet's utterances it is clear

1. As tolerant devotees, whilst putting the highest faith in our own Avesta, we must needs adopt this attitude. For if the members of each religion claim for their own religion the first place, at least logically only one of them is correct. But as the most probable existence of suns of grandeur and magnitude, unspeakably superior to that of ours, does not by an iota reduce our dependence upon and gratefulness to the sun of our solar system, who is all in all to us, who are born under his regime, so

As day-light that the world had by His earlier efforts been brought to a stage sufficiently developed, to allow of the propagation and acceptance of the later faiths, introduced into the world so prepared. Differences such as are inextricably connected with the separation of ages, climes, surroundings and temperaments, do exist undoubtedly, between the pronouncements of the founders of religion, but the fundamental principles enunciated by Zarthushtira have been more or less reiterated in modern time religions, to wit, those of the Jews-Christians, Confucians, Buddhists and Mahomedans. We cannot help admitting the fact that since the rapine, plunder, and vandalic pranks of Alexander the (mis-called) Great, and the entry of the Arabs blind with religious fury, into Persia, have removed for the present, from our midst the connected philosophy of life, that Zarthushtira gave to the world, (most of which was yet copied and thus preserved by other religions) the Zarthushtis have of necessity to read their divine fragments with the light afforded by other, completer systems of religious philosophy and cosmology. But in so doing they are merely claiming back a portion of what their predecessors gave away. However, if you look upon all religions as sisters, and men as brethren, there is no borrowing and no lending. What is, is everybody's. This is true unquestionably of the world's spiritual and intellectual possessions. As to material accumulations, there is yet eternity of time before us, children of the All-sacrificing Father, to learn the lesson, that they are "like muck (manure), no good unless they be spent", and that they are a sin, if they deprive by heartless competition, sweating, usury, trusts, and so forth, the poor ones of the earth of their mouthfuls. This being so every world Saviour is equally our benefactor, though our judgments might be different as to the extent of the obligation of each of Them on us. So when we have, without acrimony or contention, indicated the age, and rank of One

even if for argument's sake we take it that another religion is superior to our religion, the fact that we owe supreme allegiance to the one that claimed us by birth, is sufficient for all practical and idealistic purposes, and we need not involve ourselves in cantankerous disputations with those of other faiths as to the comparative excellence of the various religions,—the matter being for us at this stage, not at all necessary to decide nor capable of proof to demonstration. Else we shall be reminded of the ironical verses on the opening page of this work:—

"Thou canst have no other God but mine:
Of what aim is holy script?
Who is this God thou call'st thine? * * * * *

of them, which out of unhistorical and indiscriminating zeal, has been sought to be taken down a peg, our task is done. Christians upto a few centuries ago, generally believed that the world came into existence only 6,000 years ago ! This ridiculous notion, originally the figment of the brains of ignorant clergymen, had long got a firm hold on Europe. Even now, when archæological explorations, in Egypt and elsewhere, have revealed the fact that splendid civilizations, arose and decayed, at least 30,000 years ago, those Christians, who are prejudiced, are reluctant yet to enlarge their ideas as to the antiquity of older faiths. This has happened exactly, also in the case of Zarathushtra's religion. Thus whilst the modern Christian students of this religion often bring down Zarathushtra's age to about 1,000 B. C., the older, and therefore *prima facie* more reliable recorders, like the Greeks admitted His age to be very hoary. For example, Aristotle of old, Endoxus, Hermippus and Hermondar placed Zarthushtra at about 6,348 B. C., and Diogenes put His age at 6,000 years before the invasion of Greece by Xerxes in 480 B. C. And why should their testimony be set aside ? Zarthushtra might very well be placed earlier still !

The attitude of some Christian writers towards Zarthus-trianism, is rather patronising. Self-respecting Zarthoshtis, whilst giving these credit for the trouble they have taken, do need to revise their notions of indebtedness to such. Faith of the supreme kind can hardly take root, much less prosper, when Zarthushtrianism is relegated to the third place amongst religions by writers, who set Judaism and Christianity above it. Says one of these, well known to the present day Zarthostis, "Among the early religious teachers of the East, if we leave out the great founders of Judaism and of Christianity, the name of Zarthushtra, or Zoroaster, the Persian sage and prophet of ancient Iran, is entitled to hold one of the most distinguished places...Even some of the great thoughts of Christianity may be found to have been voiced likewise by Zoroaster—a fact which cannot but be of interest..."¹.

It is best to contrast with the above quotation an appreciation of an Avesta Scholar of high repute :

"The position of *no* other founder of religion resembles so much the genuine Semitic conceptions of a prophet, as that of Zoroaster. He is the man honoured by God with a personal intercourse, like Moses and Mahommed ; what he promulgates is not his word, but the word of God, communicated to him directly, and letter by letter, by God. Even the name of the

¹ Mr. A. V. William Jackson's *Zoroaster, the Prophet of Ancient Iran* p. 1.

supreme Iranian God expresses manifestly the very same idea, as does that of the God of the Hebrews. Ahura, like as the yet more original Ahu, means in the ancient Bactrian, "Lord" both the words, however, are traced back to the root of ahSkr. as, "to be", and designate originally "the existing", wholly so, as Jahveh among the Hebrews...It suffices us to have drawn attention to the fact, that Zarthushtra and his age from an important epoch in the developement of humanity".— (Avesta and the Genesis, by Dr. Fr. Spiegel).

Our information concerning Zarthushtra's life has to be gleaned from Zarthushtrian Scriptures, the Avesta and Pehelvi writings, and tradition. Various Pehelvi and English writers have taken pains to trace the long line of ancestry of Zarthushtra, and have given a picture of his immediate family, embalmed in traditional history¹. Zarthushtra is variously stated to mean 'Star-Worshipper', 'friend of fire'; 'Taschter d'or', 'Star of gold', 'Seed of *Ishtar*', 'Splendour of gold', 'possessing spirited camels', 'tormenting camels', 'spiritual elder', 'red colour of gold', 'devoted to agriculture', by different philologists. George Rawlinson takes the meaning as "the seed of *Ishtar* or descended from *Venus*" which fits in eminently well with the theory, that in *Venus*, the evolution has progressed far ahead of ours, and that thence came down for the earth's enlightenment and aid, mighty Beings, like columns of Fire². Rev. L. Mills in his preface to the Second Edition of the translation of the Gathas, makes it very clear that there were numerous Zarthushtras, and that in the past there has been some confusion caused, because of the want of precision of some writers, who did not distinguish between the first Prophet, and the later personages named after him. He says "I do not say that he is here the same person who is so often alluded to in the so-called history, and in acknowledged myth; we even have the same name among a list of ancient kings and of the Avesta itself, one of the titles of a governor and of a province, and is even used in the superlative form "the most Zarthushtra"... ..We do however claim that the fictitious importance attributed to all the Zarthushtras scattered up and down the pre-Christian age, was borrowed from the singular man whose personality together with that of his colleagues, is so strikingly revealed in these early pieces (i. e. the Gathas)." Let us turn to the Spitman Zarthushtra who is mentioned in the Avesta. Long ere Zarthushtra was born into this world, His

¹ Ibid pp. 10 to 22.

² The Chapter on prophet Jamshed, in the Desatir, translated by Mulla Feroz bin Kau (p. 70 et seq) is very illuminative on this point.

coming had been predicted. According to the Gathas as well as the Pehelvi literature, the spirit of the Earth 3000 years before the *revelation* of the religion, witnessed a vision in heaven of the 'fravashi' of the prophet Zarthushttra, who was to come. Again in the reign of Jamshed and of Kai Us, the advent of the Holy One was foretold in a superhuman manner. The Avesta states distinctly that the Glory divine was transmitted from the presence of Ahuramazda, through emperor to emperor, from Saint to Saint, in an unbroken succession, till it entered the soul of the Mighty Prophet of Iran. The high occurrences that are styled by a fallacy "miraculous," that is, outside the possibility of nature and thus condemned by scoffers, who deny all the phenomena that they have not themselves had the good fortune of beholding,—that preceded and followed the pregnancy of Zarthushttra's mother, are narrated in the Dinkard, ZadSparam, Zarthushtanameh, and even Dabistan and elsewhere. The faithful ones are so well conversant with these that they need hardly be burdened with a repetition of traditional accounts. Translations of the texts wherein the recitals find a place are available, and those that love their religion can never resist the impulse to assimilate their contents. In the Avesta itself, we come across the rejoicings of all nature at Zarthushttra's birth, the Sage, who was chosen by Ahura-mazda Himself, to carry His holy message to His struggling and straggling children. The laughter of Zarthushttra at the moment of His birth¹, the envelopment of His mother's house for a certain period before his advent in a divine glory, the cry of anguish of all demons and sorcerers at the Lord's nativity, which meant for them destruction or incarceration into the bowels of the earth, the attempts, through the machinations of wicked, idolatrous priests and wizards to compass the Holy babe's death, with the help of His father Pourushaspa, and in the face of the devoted vigilance of His blessed mother, the commitment before He reached the seventh year of the sage into the hands of a learned and venerable *teacher*, the continued plotting against His life conducted by His enemies, the wizards, the attempts to daunt Him by black arts, which were the order of the day, are matters of common knowledge to all, who have sought to learn the history of the Founder of Zarthushtrianism. The generous and kindly youth when 15 years old was invested with the sacred shirt and girdle (Sadra and Kusti), and from that time

1. Recorded in Pehelvi writings.

forwards had many interviews and encounters with sorcerers, on religious topics, in which he checkmated them. At the age of thirty it began to dawn upon him, that intercourse with the wise ones around Him had ceased to be profitable and that the questions of existence, and eradication of evil, of progress, and attainment to perfection and the knowledge of God, needed quite a unique effort to solve. As has been the practice from times immemorial He felt a complete withdrawal for some time from the world to be an indispensable condition for the acquisition of the necessary balance, self-control, attunement of the workings of the lower mind with the dictates of the higher self, and supreme purity and self-abnegation. He retired to a mountain, and spent not less than a full decade in heartfelt prayers and profound meditation. It is said that for a fortnight together, when His Spirit was working on high, His body was left entirely motionless on that mount ¹. This is exactly parallel with the ecstatic trance conditions of the Sufis or Christian Saints or of the Indian Raja Yogis. From the time of His Seclusion the Revelation came to Him, according to the mighty authority of the Gathas themselves, Sarosh the divine Messenger, the Great and Good Mediator, breathing the wisdom into His ears, which was committed to writing in the shape of the 21 Nusks, now for the greatest part missing, which are believed to have embodied the wisdom about all the sciences, about all the arts, about all the philosophies, and finally about God. The long separation from men and the rigid spiritual life contributed to the uplifting of His spiritual body into that transcendental exaltation, which prepared Him thoroughly for His prophetic mission. Moses seems later on to have received His message similarly from the summits of Mount Sinai. Zarthushtira is led into Ahuramazda's presence through the help of Behman (Vohumano), at the age of thirty after His retirement; and during the succeeding ten years, He has 7 different consultations with Ahuramazda and the other six Ameshaspentas. Then Zarthushtira, who was not in Iran, (His whereabouts being a matter not yet out of the region of controversy), turned His steps towards it (from wherever He was), along with some of His relatives. He began to preach, with varying success, sometimes suffering imprisonment too, at the hands of antagonistic monarchs. He sought those sovereigns all the same. At this period He was subjected to that same temptation, of which a likeness is seen

1 Zoroaster and Zoroastrianism by Mr. R. H. Mistri p. 47.

later in the temptation, which the newly enlightened Budha, and Christ had each to resist ¹. After 10 long years of tribulation and struggle, He won his first and most beloved disciple Maidyoi Maongho, His own cousin. A review of those ten long years' result did cause some anxiety to the Holy One, yet He had conversed with Ahuramazda, and found sufficient consolation and encouragement therein, to resolve to persevere in the great cause. Under inspiration or orders from on high Zarthushttra wended towards the Court of King Vishtaspa ² of Iran, who was ruling over a kingdom seething with dreaded magical practices, polytheistic animosities, and degrading superstitions. As at the town of Rai, on the river Darji, in the province of Azerbaijan in Media, where Zarthushttra is by several asserted to have been born, so here, too, in Vishtasp's dominions, the higher powers were debauched for personal ends. The world, in fact, seems to have sunk into the quagmire of black arts, and none but a masterful and pure individual awakened in the spirit, could overcome the frightful reign of terror of the sorcerers. Many are the traditions as to the singular achievements of Zarthushttra and the terrible fates of kings, who declined to accept His ministry, and to leave off their vile practices, whilst He was on His way to Vishtasp's capital. Even when there, inch by inch He had to fight for His foothold and He had to withstand the intrigues and plotting of the 'wise men' and courtiers around Vishtasp. Disputations without number took place, and by and by the utter and systematic discomfiture of His opponents, made Him more feared than loved. He was finally accused of black magic, and of harbouring unhallowed materials in His rooms, by a number of conspirators, who got a tool of theirs to insert nails, hairs, heads of dogs, and so forth under His bed, and had Him cast into prison, Vishtasp condemning Him as a necromancer. Then followed the episode of the favourite Black Horse of Vishtasp, which had its legs drawn up into its belly, and which Zarthushttra cured upon four conditions accepted by Vishtasp including the acceptance of the Faith by Vishtasp, his wife, his son, and the punishment of the plotters against Him, whose names He revealed. The horse was cured, Vishtasp was converted and then followed the swift spread of the Good Religion. To convince Vishtasp beyond doubt, of Zarthushttra

¹ Vide Diakard 9.10.3, Zadsparam, 12.13, Vandidad 19.1-10 etc.

² There seems to be now a consensus of opinion almost, that this King Vistasp was not the same as King Darius Hystaspes of a much later age.

being Ahura's messenger, the two archangels Behman and Ardi-behesht and the Fire Burzin Meher, descended into the palace of Vishtasp, filled it with radiance past description, and assured Vishtasp of the truth of Zarthushttra's claim ¹. The glories accompanying the proclamation of every religion, are so remarkably transcendental, and so constant, at the same time, that only those fail to appreciate them, who with a narrow mind, untrained to discrimination, shut their eyes entirely to such testimony from all climes, from all ages, and from all nations, which by reason of cumulative force is superior to that of history of only five hundred years ago, wherein is imported the whole prejudice of the historians and their generation.

Zarthushttra became established in the Court of Vishtasp as the Prophet of the country. People from far and near began to hear of His fame and poured into the court, of which He was the dazzling ornament, and Brahmins and Greeks alike accepted His faith, after getting incontestible ocular and auditory demonstrations and proofs of Zarthushttra's superhuman knowledge and power. He healed as Christ of a later date did. He was unsurpassed in His knowledge of the laws of Nature, and His 21 Nusks are believed to have been the repository of this magnificent reach of His mind. Zarthushttra's special care was 'the sacred fire', and that is the *inward one*, symbolised on the outside by the Fire-temples, or Atash-kadehs. Of course those that read the form, and dive not deep, construe the reverence paid to fire, the emblem of inner fire, into an element worship. Every religion and almost every tribe in the world has adored fire, burning on the altar, fed with the sweetest aromatics and frankincenses, and kept blazing by the purest and most vigilant, Priests and priestesses, typifying as it does, protection, watchfulness and all organic activity on the lower planes, and supreme power, ceaseless work, divine effulgence and unremitting aspiration upwards towards Ahuramazda. The Bible, the Koran, the Vedas, the Gathas equally pay tribute to this light-giving, warmth-giving, awe-inspiring, Emblematic element.

Then later on, the Pehelvi writings represent Zarthushttra as being involved in the invasions of Iran by Arjasp, who made the conversion of Vishtasp and others to Zarthushttrianism a casus belli. Between the two invasions some decades are said to have elapsed. In both after the severest warfare, and after encountering varying fortunes, the armies of Iran beat back the invader into his capital. Before the second invasion

¹ See Dinkard 2.6.13, Zadsparam 28.7 and Bundehesh

was over and during its continuance, it is said by some, that the Holy Zarthushttra was killed by Tur Baratur, whilst he was praying in an Atash-gah. We have the soundest reasons to conclude from numerous passages of the extant Avesta that much of what is construed into battles outside, relates entirely to the uninterrupted struggle between the Lower and Higher Selves in each individual, which Higher Selves are the promise and potency of Divinity. Further there are numerous completely different versions about the manner of the passing away of the Holy One. Many have affirmed that He was killed by a heavenly fire, that came after He had foretold of His death by such means and had enjoined His following to guard most warily His ashes. He is supposed to have about been 80 years of age, ere He left this theatre of His activities. "By Him is sounded in Iran" says Mr. A. V. W. Jackson, "the trumpet call that afterwards echoes with a varied note in India when gentle Budha comes forth to preach to their strong souls the doctrine of *redemption through renunciation* 1." (The Italics are ours.) Later phases of Zarthushtrianism were Mithraism and Neoplatonism, and Zarthushtrian Manichaeism. The first of these engaged in mortal combat with Christianity, and Rome had to choose between them two. It chose the latter definitely. The world of to-day would instead of calling itself Christian, very easily have taken pride in denominating itself Zarthushtrian, but for such rise of Christianity in Rome, for even Islamism in Iran would have yielded to the subsequent Zarthushtrian pressure from the West. But this was not to be. What then? "The spark of the sacred fire has never been quenched; the holy flame continues to blaze; and the Religion of Zoroaster still lives on 2."

Ere we leave the subject of Zarthushttra's personality. Let us cast a rapid glance at His supposed relatives 3.

The Avesta nowhere states the name of His mother, but the Bundeshesh gives it as Dughda.

The Avesta again nowhere mentions any wife of Zarthushttra.

Dr. West believes that the passage in Pehelvi Bundeshesh, which is monstrously enough construed to mean that Zarthushttra had three wives, is misapprehended at least so far as

1. Mr. Jackson's Zoroaster the Prophet of Ancient Iran p. 140. 2. Ibid p. 142. 3. For the facts stated below see Shums-ul-ulma Ervad Jivanji J. Mody's Avesta Farhang p. 86 etc.

2 wives are concerned. Only the third lady named Hvovi, whose name remains, linked to Zarthushttra's, in the Avesta proper remains to be disposed of. It is evident to every deep student as well as to the most superficial reader that Hvovi could not be Zarthushttra's wife. She is to bear in the future three sons named Hoshedarmah, Hoshedarbami and Soshyosh, to Zarthushttra. None but the most perverse can believe that Hvovi, who might bear three sons to Zarthushttra, the meaning whereof is clearly mystical, had actually been Zarthushttra's wife. Let us not forget that the birth of those three sons is admittedly to take place in the very distant ages to come, and that no person who is acquainted with the laws of Nature, so far as they have been discovered, can suppose Hvovi to live in her self-same body of about 8259 years ago, till that unknown time, to give birth of such a curious sort. Literal readings, without an understanding of the the underlying mysteries, verily kills all sense, and makes of profound religion, a butt of ridicule, a travesty of reason, yea, a foe of truth! Do we not speak of one person being the teacher, root, the parent-stem of so many systems of philosophy, faith and so forth? Do we not with our own eyes see enacted the revival, in a sense, of Zarthushttra's teaching, in a land so alien as America, amidst a sect known as the Mazdyaznan? Whence did they catch the fire? Would it be the least inapt to say that the founder of that sect is of the seed of Zarthushttra? Do we not understand that spiritually he is truly the child of Zarthushttra, if he seeks to perpetuate and propagate His religion? This is only by way of argument. We shall not wait to discuss here whether actually that 'Mazdyaznanism' of to-day is what its name implies.

The Avesta once more mentions no descendants of Zarthushttra. The Pehelvi Bundelesh and Vajarkarde Dini do so. If Zarthushttra had no wife, coming as He did like Christ, but to instruct and elevate, but to create billions of spiritual children for thousands of years, but to conquer and hold in subjection all lower passions, and desires, but to point the way Ahura-wards, then the question of His children may perhaps be set aside as a confusion or parable. When some one of us has reached the stage where the past becomes transparent, as promised in the Holy Gathas, the exact reason for a talk of Zarthushttra's wife and children, might be fathomed. One law applies to the evolving, imperfect, sense-ridden sons of mortal women, and another to the fully evolved, perfected, self-centred, self-controlled Initiate, the Founder of a mighty reli-

gion, who is to bring light to untold millions of the human race. So it is at least conceivable that after all Zarthusstra, Christ-like, lived no connubial life, and had sufficient bliss in Ahura's friendship, and ample preoccupation all His holy life long, in spiritual and evangelic work of the most glorious kind. From the Avesta and Bundeshesh, we glean no trace of Zarthusstra's brothers, though there are some people, who would not be happy without thrusting upon Him some such relations, for His consolation, forsooth!

We shall let now Non-Zoroastrians speak as to the Influence of Zarthusstra and His religion upon humanity and the later world religions.

"A faith (Zoroastrianism) so simple, and pure is profound and ethical enough for the most exacting moralist, as well as the most philosophic schoolman. (p. 3).....No wonder that this *noble faith, so ancient* that we only *guess* its antiquity, maintained its life through all the centuries passing the barriers of race and creed, *to permeate all the later world-religions*. We find its features in them all, its names and utterances translated into their numerous dialects, yet possessing the essential flavour of this primitive origin".—(Philosophy and Ethics of the Zoroasters, by Alexander Wilder, p. 4.)

From all these circumstances it is easy to perceive *how much of the Zoroastrian element may have pervaded the Jewish religion* at the time of the promulgation of Christianity.....
.....The idea of Emanation is, so to speak the soul, the essential element of the Kabbala; it is likewise, as we have already seen, the essential character of Zoroastrianism. We may therefore consider that it was through their very intimate connection with Persia that the Jews imbibed that idea. (pp. 32-33)From a hint dropped by his panegyrist it would almost appear that the Emperor (Akbar) had imbibed some light of Zoroastrian doctrine, for he remarks his particular veneration for the element of fire: and again the significant circumstance of his regulating his frequent daily prayers by the position of the sun in the heavens."—(The Gnostics and their Remains, Ancient and Mediaeval, by G. W. King, M. A., p. 417).

"It has to be noted that while the religion of India has not influenced Europe in any manifest degree until the present century, that of Persia has contributed *in a marked way to form the world of thought in which we dwell*. (p. 380).....
.....They (the Gathas) introduce us to a religious movement

actually in progress in the poet's time, a movement in which a pure and lofty faith is struggling to establish itself against prevailing superstition. The doctrine placed in the mouth of the reformer is that which is most central in Persian religion : and only by such deep earnestness and devotion as is here ascribed to him, could it have attained that position (p. 384)...
Uncouth and inartistic in expression, and demanding an immense amount of patience and ingenuity to trace their connection of thought, they (the Gathas) surprise the reader when once he seizes their meaning, by the depth and spirituality of their contents, and force him to acknowledge that they are a worthy document of the birth of a great religion (p. 387).....
The Gathas have several noble passages describing the true sacrifice man has to offer to God for his goodness, as consisting simply in the offering of self, in the devotion to the deity of all a man is, and all he can do.....Thus the spiritual life is not left to stand alone. There is a personal walk with God, our piety is said to be God's daughter in us, his righteousness is working in us and moulding us for his purposes; both will and deed of the good man are attributed to Him, and the processes are described with true insight by which the soul is sanctified and wedded to her task and her true destiny (p. 393).....Mazdeism was capable of appearing, and did appear to the foreigner, as a lofty worship of a god of light and goodness. The same impression is produced by the descriptions of the Greek writers."—(History of Religion, by Dr. Allan Menzies, D.D., p. 401).

Now in trying to gauge the power and position of the prophet of Ancient Iran, we must turn to the pronouncement of another savant : " Nothing seems to me so silly," says the Rev. Dr. L. H. Mills in his Introduction to the Gathas, " as the discussion about the historical personality of Zarthushttra. The absence of all care which characterises statements with regard to Zoroastrianism makes it almost a hopeless task to make distinctions. Of course Zarthushttra in many later documents of Zoroastrianism is a mythical person as to the characteristics attributed to him, including his so-called history. He is a mythical *demi-god* even in the *Avesta itself*, that is to say in the genuine but later Avesta. In fact Zarthushttra is *superhuman* everywhere, both in the later Zoroastrianism, which corresponds to the mediaeval period when viewing Christianity, and in the very oldest parts of the New Avesta.

" Of the Zarthushttra as disclosed in the Gathas alone can

it be said that he is an historical person : but what a person ! As Professor Cheyne has justly remarked, his public was *higher in tone than that appealed to* in the majority of the *psalms*.

“ Let these self-obvious distinctions be borne clearly in mind (if it be possible that any distinctions can be so held in mind while considering this subject, so doomed to misconception :) Zarthusht is a living person solely in these original strophes. Like the heroes of early Greece he is *divine in different degrees* in all the remaining Avesta. To sum up in the briefest manner what I have now said here, the *hymns* [Gathas] are ancient because they are *closely allied* to the ancient Indian Vedas, evident signs of contact between Ahuraworshippers and Daevaworshippers abounding in both the Old and the New Avesta.”

Now let us look at the Farvardin Yesht, 23, 88-1. (et seq) of the Khordeh Avesta and ponder over the elevating recital of Zarthusht's sublimity. “ The holy Farohar (spirit) of the pure Zarthosht praise we ; who thought the best thoughts, spoke the best words, and did the best deeds ; who was the loftiest priest, the mightiest warrior (or the smiter of the devas), the best husbandman ; who imparted the knowledge about religion ; who first began to love cattle, truth, religion, obedience to religious precepts and all the blessings of the pure creation of Ahura ; who turned away the violence of the devas from men ; who praised purity for the first time in the material world and chose the Mazdyaznan religion, and acknowledged Himself to be an abstainer from the path of the devas, and a follower of Ahura's religion ; who laid bare before the entire corporeal world all the ways (and wiles) and the creatures of the devas, unworthy of reliance or praise ; who was given the opportunity of listening to the pure Mathras (from on high) ; who was the chief of all temporal and spiritual lords ; who was the praiser of the highest, supremest, the most excellent Truthfulness ; who was the expounder of the best of all the *present* religions ¹ ; who was chosen by the Ameshaspends (who work in harmony with Khorshed Yezad), as the chief of countries, the praiser of the highest, supremest, most excellent Righteousness, and the expounder of the best of all the *current* religions. In His birth and growth rejoiced and increased the waters and trees, and the whole of Spenamino's creation shouted praises, and said, “ We offer our thanksgivings that Spitman Zarthosht was born an Athravan, for now Zarthosht will adore us with ceremonial gifts, and the good Mazdyasni religion will spread

1. Mark here the word *present*, which is very significant,

over the 7 planes of existence, and Meher Yazad and Apam Napat will advance the excellencies of countries, and put down all strifes."

And again we read in the same Yesht 31.13, "We remember Zarthosht the lord of the *whole* corporeal world and Chief and Poriodakesh¹. Zarthosht is of all living men the wisest, the purest ruler, the most glorious, the most filled with supernal light (Khoreh), the most praise-worthy, the most reverend, worthy to be most pleased, worthy of the greatest renown, Zarthosht is known as loveable, fit to be praised and revered."

Also Jamyad Yesht 13, 79, 80, and 81 run as follows:— "Which (Divine Khoreh) had been linked to pure Zarthosht. (Wherefore) Zarthosht thought, spoke and acted according to the laws of the religion. (Wherefore) Zarthosht was on the corporeal plane the most righteous, the purest in rule, the most brilliant, endowed with the largest share of Khoreh, and the most triumphant. At His very glance devas used to flee from near him, and their evil influence used to vanish and the wicked devilish women used to withdraw themselves from their designs upon men, and moaning and wailing those women and the devas would desist from rapine. Again with only the chanting of the well-known Ahunavar, which He sang and then repeated in a louder tone, He made the devas unworthy of worship, and buried them under the ground."

In Dinkard Book VII, Ch. II, 21, we read "Therefore we will carry off there, to the village of Porushaspo, him whom they will call Zarthushtra of good lineage of *both natures*, both of Neryosang who is of the *archangel* and of Yima who is of *mankind*."

Such a prophet can never be identified with earthly thinkers, reformers, philosophers or practical philanthropists. He is above and beyond them all. He owes His rank to no intellectual genius merely. He derives His will, wisdom, and activity from on high. He accomplishes all by the potency of the spirit. He can only be imitated. His genuine pronouncements, if available, are unarguable. They may seem awhile to the undeveloped soul, confounding or unassuring. But to the mature soul, they are indisputably precise. Let us ever humbly seek to learn from the priceless treasures buried in the Scrip-

1. A member of the Original faith. The Zarthosti religion restored this original faith to its pristine purity. It purified the Mazdayasni religion as then extant.

tures of the human race, our larger family, and as Zarthoshtis pay our debt of homage to this King of Prophets, the perfect Man, the torchbearer to those lost to religion, the Chosen of Ahuramazda, the enlightener of the world, the holder of keys to all problems, the destroyer of pollution, irreligiousness, and polytheism, the Emperor of Holiness! A hundred thousand blessings on His supernal Spirit!

Main Zarthoshti Tenets.

MONOTHEISM AND EXISTENCE OF AMESHASPENDS AND YAZADS AS SPIRITUAL POWERS.

Commenting upon Spento Mainyu in his Dictionary of Avestic Proper Names, Dr. Jivanji J. Modi says at page 194, "Ahuramazda gives life and takes it away as well. These two opposite *functions* Ahuramazda performs according to Zarthosti religious philosophy, through *His* two Minoi and invisible *powers*. The destroying one is termed Angremino, and the prosperity-bringing one, Spenamino. The former ends, the latter creates...Six Ameshaspendes always befriend this Spenamino's power." We see thus quite plainly that Spena and Angra Mino are according to this lexicographer not two eternal, equipotent powers, nor is there any reason for imagining Zarthushtrianism to be based upon Dualism (or as the Hindu philosophers would call it Dwaitism), as contrasted with Monotheism (or in Hindu phraseology Adwaitism).

In the Memorial Volume in Memory of Dastur Peshotonji B. Sanjana, at page 161, Mr. A. V. W. Jackson affirms thus, "It may be added, moreover, that the whole system *from the beginning to the end*, from the Gathas to the latest Rivayats, postulates the existence of the Ameshaspendes as a *cardinal* tenet of the faith."

In the 'Civilization of the Eastern Iranians in Ancient Times by Dr. W. Geiger,' translated by Dastur Darab Peshotan Sanjana ¹, we find this passage, "Ahuramazda is Invisible and a *Spirit*, Ruler of visible and invisible worlds. He is not Anthropomorphous, though metaphorically the Sun is sometimes called His brightest body and sometimes His eye, Armaiti is here and there named His daughter, and Fire His Son. He is Omniscient and infallible. He is Wise, Holy, Just and Benign. He is in possession of all things spiritual as well as worldly, for example, health, the good mind, immortality, the best truth, devotion, which he lavishes upon the upright in thought, words and deeds. All that is created, good *and* evil, fortune *and* misfortune is His work."

"He is also the highest amongst all the spirits: thus He

1. Vide p. XXV of the Introduction et seq.

is surrounded by a *body of genii* or *angels*, who assist Him in "His work or to whom certain spheres of activity are assigned." "The mightiest and most venerable amongst them are the Amesha Spenta.....In the Gathas themselves Ahuramazda is frequently invoked together with the Amesha Spenta, particularly with Vohu Mano, Asha, Kshthra and Armaiti ¹.From these examples [Yasna XXVIII. 4, and 8, XXX. 7] we observe that Mazda and the first four Amesha Spenta are indeed the *most* ancient constituent parts of the Zoroastrian system, that these *genii* form, so to say, the *basis* upon which the whole structure rests." (The italics are ours). The chapter of Dr. Geiger in the Introduction, on the Elements and Elementary Yazats, repeatedly points out with reference to Ashavahist, Amertat and Fire "that it is difficult to distinguish in individual instances from the Zarthoshti Scriptures, whether we must accept the personal or the material signification, whether we are on the domain of religion or on that of the cultus.....Fire is conceived of as half-personal and half-material.....'We invite thee, O Fire, thou son of Ahura Mazda.' Here the Fire is undoubtedly intended to represent a Yazata, but at the same time the priest, as is already manifest from the direct manner of address, has in view the holy fire, which burns before him upon the altar."..... (Yashta XIV, 46-48). Here Fire is introduced as thinking, speaking and noting: it is a personal Yazata. But in most cases we have to do only with the mere element itself." This subject is further treated in the said Introduction by Dr. Geiger under the heading "Abstract ideas as names of Spiritual Beings."

Dr. Geiger in his Introductory Chapter on Demonology further states very distinctly "On account of this opposition of good and evil, Zoroastrianism has been often called a dualis.

1. Ahuramazda the first Ameshaspand holds special sway over man (Symbolical of Fravashi). Behman the second Ameshaspand holds special sway over cattle-animals. (Symbolical of Baodhang, the Highest wisdom) Ardibehesht the third Ameshaspand holds special sway over fire. (Symbolical of energy of the incipient transcendent intellect). Shahrivar the fourth Ameshaspand holds special sway over stone-minerals. (Symbolical of Order, crystallization, as opposed to chaos). Aspandad the fifth Ameshaspand holds sway over the earth. (Symbolical of humbleness and passive obedience leading to Khordad). Khordad the sixth Ameshaspand holds sway over Water (essential for happiness and health). Amardad the seventh Ameshaspand hold sway over Vegetables (curing disease, prolonging life and conferring Immortality).

tic religion ; but the title *cannot* be considered correct. It is true the evil power co-exists from the beginning with the good one, but as I have explained more distinctly in the Chapter on the 'Eschatology' of the Avesta, it will be *overthrown* in the great decisive combat at the end of the world and will be annihilated." The translator who is one of the Dastoor, or high priests of our times, adds in the note a passage from West, Pahalvi Texts, Part II, Introduction, p. XXIV, "The reader will search *in vain* for *any* confirmation of the *foreign* notion that Mazda worship is decidedly more dualistic than Christianity is usually shown to be by orthodox writers.....No attempt is made to account for the origin of either spirit, but the *temporary* character of the power of the *evil* one, and of the punishment in hell, is *distinctly* asserted." (The italics are ours).

"HE [Zarthusht] taught that God existed from all eternity ; and was like infinity of time and space. There were, he averred two principles in the universe—good and evil ; the one was termed Ormuzd, or the good principle, the presiding agent of all good ; the other, Ariman, the lord of evil. Each of these had the power of creation, but that power was exercised with opposite designs ; and it was from their united action that an admixture of good and evil was found in every created thing. The angels of Ormuzd sought to preserve the elements, the seasons, and the human race, which the infernal agents of Ariman wished to destroy. But the power of good alone, the great Ormuzd was eternal, and must therefore *ultimately prevail*. Light was the type of the good spirit, darkness of the evil spirit ; and as stated above, God said to Zoroaster, "*My light is concealed under all that shines*." Hence the disciple of that prophet, when he performs his devotions in a temple, turns towards the sacred fire that burns upon its altar ; and when in the open air, towards the sun, as the noblest of all lights, and that by which God sheds his divine influence over the whole and perpetuates the works of his creation. Zoroaster, we are told, was a great astrologer and magician." (The English Cyclopaedia, biography, Volume VI, conducted by Charles Knight, p. 947.)

"Dr. Haug refutes the charge that Zarthushtrian scriptures teach Dualism ; and he points to Yasna XIX, 9, where Ahurō Mazda mentions the Spento Mainyush (the creative force)

and the Anglo Mainyush (the destructive force) as inherent in Himself. And reason dictates that this is the truth.—” (Swedenborg the Buddhist, by Philangi Dasa, p. 191).

It is interesting to note that Angramino is surrounded like Spenamino by other dark spiritual entities, male (called Daivas) and female (called Drujs). To the Amesha Spenta correspond a group of six demons. Against Vohumano is Akomano, the evil mind, against Ashavahisht is Andra (Indra), against Khashthra Vairyo is Saru, the ‘tyrant,’ against Spenta Armaiti is Naoghatya (or Taromati too, ‘arrogance’), against Haurvatat and Ameratat are Taru and Zarija, perhaps, ‘hunger’ and ‘thirst’ respectively.

The Eminence of the Gathas in Zar- thushtre's Revealed Religion.

THE high praise of the Gathas by several Western and Eastern Scholars of our day appears to be in strange contrast with the ungrateful and even contemptuous aversion with which this new age tries to shake off all the ties that bind it to the ages that went before it and to which it owes for the greatest part its own education. Little else but unceasing blame, dropping down not unoften to the level of frantically violent abuse, is dealt out to the old school of religious ideas. The barbarisation forsooth of Zarthostis through the ancient teaching, the folly of conceiving that Revelation from Ahura is possible, the absurdity of believing in the existence of Ameshaspends, Yezeds, and other high spiritual beings, (who are disposed of as abstract names indicating only certain virtues ¹), the stupidity of and belief in the efficacy of prayers in the Avesta itself, and the unpardonable sin of harbouring *faith*, as a step of the spirit in advance of reason, are the ever-recurring themes of eloquence of the ' Rationalists ' amongst them. On the other hand the panegyrics of new fledged ideas are trumpeted, extolled as they are as a kind of new birth, a novel conception, a brilliant departure, by which alone might arise out of the natural, the true, spiritual (?) man. Individuals seek to reserve the ultimate decision of all things to themselves and their own reason, in the face of the facts that they have no special training, they have devoted no time, they have made no sort of observation, they have not afforded all the pre-requisite conditions precedent, for arriving at any conclusion whatever, apart from a just and impartial one.

Will those that think by proxy, see through others' eyes,

1. The use of names of the Ameshaspends to indicate certain virtues as well, in the Avestan language is evidently no argument against the existence of the Ameshaspends. Who will dispute the existence, for instance of Jehangir, Shah Jahan, Shirin and Nurjehan, though these proper names bear the transparent meanings respectively, of " The Conqueror of the World," " The King of the Globe," " Sweet " and " The Light of the World ? "

judge through others' intellects, reject the evidences of the noblest men if they happen to be unblest by academic distinctions, cringe before the mention of Savants, and bend the knee to their fashionable gods: will those that eat, drink, dress, talk, walk, play, pray, dry their tears or cry, burn with stereotyped feelings, and spurn them, only in enthusiastic mimicry of their fleeting pet idols take their cue from such Western pronouncements as are detailed below and own that the jewels of wisdom embedded in the Gathas far from being spurious and unworthy, are quite genuine and remarkably edifying, that the Gathas are a revelation, that Ameshaspends and so on are mighty spiritual Powers, that prayers in the Avestan language are an uplifting force? History (based on data not at all above prejudice and distortion), natural sciences (yet learning to stand on baby-legs), hearty sense-enjoyments, and selfishness seem to be the order of the day as against theology, sense-control, and self-renunciation that were the ideals of old. Physical force and intellectual cleverness are for the present the ruling passions of the human race. The present-day distinction between what is aristocratic and what is plebian, what is beautiful and what ugly, what is refined and what vulgar, what is genuine and what spurious, what is true and what chimerical tends to thrust the old clear distinction between good and wicked, into the back-ground of consciousness. Morality the foundation of religion, is thrown down from its high pedestal of supernal sanction and religious commandment, into a flexible code of convenience, for the better indulgence of the lower appetites, by eliminating the notion of the spiritual constitution of man. Man's reason is asked to dethrone God, His Archangels and His host of Angels and His messengers on earth, at the bidding of the sense-ridden ones of the earth, who have to a large extent monopolized the mundane riches, though by no means the intellectual or even physical power.

A new content of the inner life is being sought. The God of human Reason is worshipped as the only true and venerable deity, giving a clue to Nature, truth, beauty, liberty, fulness of life and all that the present generation craves for. Next has come a shifting of the general interest from the life that is to come, to this existing work-a-day world. The religion of primitive Zarthustrianism as of Christianity, Mahomedanism or Buddhism, was decidedly an other-worldly religion which included the present life as a training ground only. The current age marks the victory to a large extent of worldly tendencies,

the passion for power and pelf, the hankering after rank, and plaudits, whilst the future life, with all its prospects, inviting and the reverse, has retired into the back ground of consciousness. Goethe's Faust expresses this direction well,

“ A fool, who *there* his blinking eyes directs !

This world means something to the capable ;

Why needs he through eternity to wend ?”

In the Sacred Books of the East, Vol. XXXI, F. Max Muller in his introduction to the Gathas has some very striking words to say yet about the beauty of the other worldly religion that comprises the Gathas “ So far as a claim to a high position among the curiosities of ancient moral lore is concerned, the reader must trust himself freely to the impression that he has before him an anthology which was probably composed with as *fervent* a desire to benefit the *spiritual* and *moral* natures of those to whom it was addressed as *any* which the world had yet seen. Nay, he may provisionally accept the opinion that *nowhere else* are such traces of *intelligent religious earnestness* to be found as existing at the period of the Gathas or before them, save in the Semitic Scriptures. As to their speculative depth : wherever theosophical speculation is put into words, the evidence of their *grasp* and *subjectivity* becomes positive. As the extent of documents necessarily produces a certain impression upon the mind of an investigator, it must not be forgotten that the Gathas were *in all probability many times more* voluminous than the fragments which now remain to us. The historian may argue from what has *survived* to what once existed, and the *inevitable* conclusion is *imposing*.” (The Italics are ours).

In the Dictionary of Avestic Proper Names Ervard J. J. Mody commenting upon the Gathas says that it seems that there were Gathas of Homa, besides Zarthusstra's Gathas..... “ In these (latter) Gathas, subjects relating to the Minoi (Spiritual) world are treated. According to the Dinkard, the Gathas are a high *testimony from Ahuramazda*. It is therein said that though the Gathas are written in words (language) of Zarthusstra, Ameshaspends, Goshasarum, and other Yezeds, yet they are all the *words of Ahura* communicated to Zarthusstra.”

Of the Avesta the Gathas were considered to be the oldest portion “ They are the source and original text for the later Avesta, the sacred words *par excellence*. According to the Shayast La Shayast 13, 3 they were formed out of the body of

the holy man. They are often invoked as *sacred* things (as in Vendidad 19, 38), quoted *innumerable* times as *wonder-working charms*. They are the basis of manifold imitations and particular forms of speech.....They (the present Gathas) are called the Gathas of the Holy Zarthushtra (Yasna 57, 8). Legend imagines Zarthushtra speaking in the Gathas on solemn occasions (Yasna 9, 1). Zarthushtra has communicated in the Gathas all the *moral* laws which have been revealed in the whole contents of the Avesta and has given them their authority." ¹. Doctor Geldner admits that the present manner of interpretation of the Gathas is *imperfect* and that every opinion given on the Gathas by any one must be treated with great caution. He affirms that in the Avesta, the Gathas display a unique and profound spirit. Nothing in the Gathas is trite, all proceeds rhythmically and tersely. "In their mystical obscurity and their compressed, often enigmatical, brevity they remind us in *many* ways of the *old Upanishads*. They deal much more with principles than details; but they are preponderatingly eschatological in character. The conflict of the two spirits, *which is the meaning of this world*, the final *issue* of this conflict, the eternal and temporal recompense of all deeds, the future judgment and trial by fire, the expected Kingdom of Mazda—these are the leading themes which ever recur in continual variations..... The *subjective* and personal element is predominant (in the Gathas).....The spirit world of the Gathas is preponderatingly abstract, by which we by no means imply that the thoughts also of the Gathas are pure abstraction or speculation. The Haoma with its cult, the Fravashis, Mithra and the entire concrete and naturalistic pantheon are unknown to the Gathas. In like manner also the ceremonial outward sacrificial worship gives place to the moral and spiritual element. From this silence it would, of course, *not be legitimate* to conclude that sensuous conceptions of the supernatural world and supernatural beings had been entirely banished from the older Mazda-religion, and that the Gathas represent the primitive, the later texts, the degenerate Mazda-religion as adapted to the spirit of the people. *The Gathas reflect rather only one side of the same Mazda-religion, its esoteric doctrine. They are intended for the narrower circle of the initiated.*

1. See the late Dustoor Peshotanji Behramji Sanjana's Memorial Volume called the Avesta, Pahelvi and Ancient Persian Studies, page 42 etseq., wherein Dr. K. F. Geldner's views of the Avesta are subsumed by the Rev. D. Mackichan.

“ The greatest emphasis is laid on the “ knowing ” and the “ initiated ” one (vidus, vaedemno). He has a *preferential* right before the multitude (Yasna 47, 6) to the best of Mazda’s *Revelation*. Repeated allusion is made to the *secret* and *higher doctrines* (46, 3 ; 48, 3)......

“ We may, therefore, well suppose that in the Gathas has been preserved for us the quintessence of the doctrinal teachings or sermons which the oldest tradition put into the mouth of the prophet and caused to be preserved in the circle of the faithful, his school and privileged followers..... Each of the Gatha chapters seems to be related to a definite occurrence in the legends of the *saint* or to be conceived on the basis of some concrete situation, which indeed shines through in allusions, but in its entirety remains veiled from our view.”

“ The Avestan religion, is a *revealed* religion, though there is in it nothing like the miraculous dropping of a book from the sky. *Throughout* our sacred volume Ahura Mazda is represented as *revealing* to His Messenger Zarthushtira rules and principles by which Heaven is administered and by means of which the kingdom of good may be established by man upon the earth ¹. ”

1. Naib Dastur Rustomji Edulji Dastoor’s Zarthushtira and Zarthushtrianism in the Avesta p. 252.

Enlightened Faith and the Light Divine.

WE have come to realize that 'faith' and 'purity' have power not merely imaginary or hallucinatory, but substantial and genuine. We have lived with Zarthostis, who can and do see, hear, smell, taste and work on planes above the physical. They have previsions which to them are an every day occurrence. In their difficulties in understanding matters of the scriptures or tradition, they have been found resorting to help from their invisible guides. They have pronounced themselves repeatedly favoured in times of quiet prayers or unswerving meditation, with responses, that they have proved to us by textual references, beyond impeachment. They have given timely warnings and helps; they have relieved abnormal troubles and dislocations of harmony; they have declared most emphatically and positively how they have often come into contact with great and advanced souls, recognised as Zarthusstra or His high disciples, and other Prophets of other religions. They have waited, worshipped, and kept aloof from harming. They have ceaselessly watched their own mind and body, and controlled them with untailing constancy and the most admirable self-possession. They have guarded themselves first and foremost against lies, next against covetousness of other people's goods, and most jealously against impurity of every kind in sex relations. They have guarded thus their virtue, and well preserved the natural strength that is bestowed on man, of the seed of Gaïomard,—the man prepared by Ahura nazda Himself, from whom we trace our descent through generation. Mysteries of the profoundest kind, corresponding in the most unmistakable manner, with those revealed in other Scriptures, they are shown, not as through a glass darkly, but clearly and face to face. Their station in life is usually lowly, and their work in life, rarely else than love of fellowmen and love of the creatures of Ahuramazda. Soaring intellects do not distinguish them, but hearts crystalline and replete with devotion, softly and willingly bent upon self-sacrifice, heads clear as to the final issues, and morals above suspicion, these distinguish them from the rest of their grasping, scrambling self-interested, money-grabbing, pleasure-loving compatriots. They seek no place but the unostentatious one. They seek not to be cynosures

of other eyes, for that would often interrupt their work. They live on, fearless of failure, regardless of success, confident of the power of the divinity working inside Nature and man, heedless of the beckonings of the senses, masters of their thoughts, untouched by worry and vexation, conquerors over death, well-nigh masters of their destiny. Yea, amongst us they live. And those far above them, too, who watch them, are not distant either. But they do not show Themselves for divers reasons. We are aware that Their appearance majestic and glorious as it is, frightens and scares, unprepared young souls, that by their passing devotion, occasionally attract Their special notice and are privileged to catch a glimpse of them. We have heard this happening, and can understand the terror that whatever is uncommon strikes in the hearts of those tied down with their necks to the wheel of the trivial and hackneyed. Their work again, is so Herculean that They could not spare time for shows of such a nature: neither would the usual overpoweringly gross, debauched and wicked atmosphere that surrounds the cities and towns of the present-day material civilizations, suit Their brightness to penetrate even though for a while. No, it is not that They are non-existent, that the proud ones see Them not, but because only to those that knock shall be opened the gate that is to be reached deliberately by the Path pointed out by Religion, the Science of Sciences, the Science of Life. Open your eyes, be not credulous, but at the same time be not prejudiced. Laugh not to scorn all that cannot be reconciled with every day happenings. Go in quest of the spiritual light and life, patiently, unselfishly with a view to benefit the world, to the extent that you are capable of, and soon and wonderfully quick will proofs accumulate that will leave no rational doubt about the higher life, and the powers of the Spirit. True, in this scoffing, mocking, leering age, the mouths of the wary are shut. They care not to 'throw pearls before swine.' But prove yourself an earnest, sincere, impartial, pure, and unflinching seeker, and one after the other the secret chambers will be thrown open unto you. This has been the experience of every true seeker, in every clime and time, whatever his religion. The proof of the pudding is in the eating of it. The proof of the Path is in the treading of it. Rely not upon hearsay, trust not books nor instructions only. The one reliable test is *self-realization*. Brethren, know ye not, that the Greatest Ones ask not to be followed. They strive with all their might to impress upon us Their words, the one supreme

unavoidable duty of progress, which shall raise us to Their level, in a period shorter, if possible, than they have taken to uplift Themselves. They seek not adorers, but co-workers: They hanker for no adulation, They ask not to be given leadership. They are our leaders because in the nature of things They occupy such a position. Yet they are in such urgent need of co-operation, for the world's welfare, that save the transformation of us younger brethren of Theirs, into elder ones like Themselves, They ask for naught. They reveal Themselves immediately upon our giving unmistakable signs that we are fit. Only the blessed seek Them: those doomed to be ground in the mortar-mill of a fleeting life of alternate joys and sorrows, yet sleep on, defiant in their ignorance, hardened by their viciousness, fettered by their myopic vision, conventional thoughtlessness, and backbonelessness. Whoso has love and charity, harmony and patience, dauntless courage, and self-forgetfulness, indifference to pleasure and pain, and resorts to ceaseless and solitary contemplation of the Deity, shall we are assured, without question commune with the Great Ones. The aspirant must needs for a length of time, pour out to the Teacher, and His Prophet, the object of his love and devotion his perfect trust, reliance and unreserved self-surrender, for so only can he accomplish the attunement of his bodies with those of his Teacher and Inspirer. His consciousness must a while empty itself of all its own contents, he must denude himself of individualistic feelings, he must give up his own activities, and surrender himself to the Teacher to *reproducce* and not to imitate, His life, His strength, His faith, and His purity! Are not there Zarthoshtis who would try to make such a noble experiment,—were it no more than that, were there no distinct promises in the Avesta, were there no living examples to encourage them in this ease and indolence-loving age, and at least *attempt* to si-prove in the most heroic possible manner the existence of the Spirit? If the world is too much with most of them to leave them free to rise to such heights, let us pray that the new generation, that is growing up amidst less materialistic and more spiritually inclined surroundings, will bring forth a few resisters of their Spirit, that will make a powerful essay, and realize for themselves the truth of all the world's Scriptures that oddly enough are now put upon their defence in part, though believed in in part!

The Different Significations of 'Ahura- mazda' In The Avesta.

Before treating of Ahuramazda, as the Final Goal of Zarthostis, it is as well to try to remove the confusion that hangs round the word "Ahuramazda" like a mist.

The 20 names of Ahuramazda given in the Hormuzd Yesht para 7 convey to us an idea of what He is to Whom we are all aspiring as faithful Zarthoshtis. In paras 12, 13, 14 and 15 we have a more detailed description of Him, in his manifested aspect. We shall analyze these in two sets, and inform ourselves authoritatively.

(Invisible Ahura's

Nature)	Eternally exist- ing (1)	Omnipresent (3)	Invincible (15) Without a foe (14)	Omniscient (20)
	Purest purity (4)			
(Invisible Ahu- ra's Manifest- ed Aspect.)	Creator (19) Ahura (or Life- giver (12)	Preserver of multitudes (12) c Increaser (10) Increaser (11) All pure bless- ings (5) Benefactor (13) Health-giver (18)	Reason (6) Possessor of reason (7) Wisdom incar- nate (8) Possessor of Wisdom (9) Judge (Record- er) (16) All-observing (17)	

a. This attribute rationally understood means clearly that Ahura is present in every atom of the universe. He is undeniably Immanent in Nature. This is Pantheism of the highest kind.

b. c. Comparing the 2 names of the Creator, with His 6 names as Benefactor we understand the force of charity and Love. The numbers placed in brackets after the 20 names are the serial numbers given to them in the said Yesht.

'God, or as Zoroaster styled Him, Ahura-Mazda is never looked upon as a God in the sense of a personality; on the contrary, He is "The All-Being" on the manifested plane of being. He is thus the same as the "Logos" of St. John—the Word which was in the beginning with God and which (was)

God. He is the first born out of Boundless Time (Zeroana), but not therefore, limited by time, but had existed from eternity in Boundless Time. As Unity he is all. We have, therefore, under the foundation of Zoroastrian ethics the conception of a Divine Unity, whose only attribute is Goodness.'— (Barker Hudson on the Ethical system of Zoroaster).

Hormuzd Yesht paras 12, 13, 14 and 15 yield the following analysis:—

(Invisible Ahura's Nature)

Pure, Greatly pure 'Asho' Non-deceiver, Far-from-deceiver 'Athravan', Best Athravan 'Increasing Mathra' Khreh, Possessor Of Greatest Khreh All Light Perfect Light Possessor of Light	Omnipresent	[Omnipotent] Ruler according to will Great Ruler according to will Kingly Owner of highest Kingdom Possessor of Greatest Sovereignty High Glorious Ruler Most Glorious Ruler Brave	Omniscient Knower Watcher Perfectly seeing Far seeing Very far seeing Fore-sighted Knower Great Knower Wise Wise Wise.
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(Invisible Ahura's Manifested Aspect)	Creator of all ^a Creator Giver of Life	Preserver ^b Nourisher Cherisher Bestower Increase Protector Greatest Increaser Full of Benefit Great Benefitter Health-giver Greatest Health-giver	All-Destroyer ^c Destroyer of evil Instantaneous Slayer
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a. b. c. Comparing again the 2 names of the Creator, with the 3 of the Destroyer and the 14 of the Preserver and Benefactor, we apprehend the comparative significance of these three aspects of the Manifested Nature of Ahura.

Ahura Mazda of this Nature the Zarthushti has learnt to long for with an ever-increasing love, from the elevating Avestan Songs, which are hereafter reproduced in extenso, so that no doubt or dispute might arise as to the duty of the faithful Zarthushti and as to the hall-mark that distinguishes the believer in Zarthushtianism.

Now Ahuramazda is used in the Avesta itself, apart from Pehelvi works, in more sense than one, and it is necessary to point this out by quotations, so as to anticipate opposition on this subject. We shall take it for granted that the reader has, ere he proceeds to the matter hereinbelow set forth,

deeply and acutely studied the names of Ahuramazda, which describe His attributes, just dealt with. In the following commentaries of the Gathas themselves this matter is also referred to, and once for all the authorities are gathered here as far only as relates the remaining Avesta as the point has not been elucidated elsewhere. As for the Gathas a reference may be made for further discussion to the following commentaries on Yasna 30, para 6; Yasna 43, paras 5 and 16; Yasna 44, para 2; Yasna 45, paras 4 and 6; Yasna 47, paras 1, 3, 4 and 6.

If we take Hormuzla Yesht para 1, it begins thus "Zar. thushtara asked Ahuramazda, 'O Mino abundantly increasing the physical world (and) the natural purgatory, the pure creative Ahuramazda!'" Here we see the beginning of some confusion. Ahuramazda is here called "Mino," but this may be an abbreviation of 'Mino in Mino,' which implies the best of all Minos,¹ as much as of Spena Mino. This quotation is given for putting before the reader as much material as is available in the Avesta for enabling him to arrive at an independent conclusion, upon the point in question. Before proceeding let us dwell on the words "Mino abundantly increasing the physical (or material) world." This is a peculiar epithet, having regard to the fact that there also exists undoubtedly the Minoi world, according to the Avesta, and therein an Increaser and Caretaker of it too. The Ahuramazda referred to as *creative* Ahuramazda, consequently seems to have been used for an Entity, to be distinguished from One who is the Preserver or Destroyer of the material world on the one hand, and the Creator, Preserver and Destroyer of the Spiritual (Minoi) world on the other.

Again the fifth name of Ahuramazda mentioned in the same Yesht is "All the blessing of purity created by *Mazda*." We evidently see here Ahuramazda acknowledging Himself to be a creation of Mazda. (Vispavohu Mazdadhāta Asha-Chithra).²

In the Bigger Haptan Yesht 3. 1, the creative Ahuramazda is described in detail "Ahuramazda who created the beasts and corn, and water and *good* trees, and radiances (stars) and earth and all blessings, (Him) we remember at this place." The limitations put upon Ahuramazda as a Creative Ahuramazda, in this description are evident. The description does not purport to be imperfect. And from the fact that the des-

1. For this meaning a reference may be made to the footnote to the translation of this para by Ervad Kavasji Edulji Kanga. 2. Thus the stages appear to be Mazda, Ahuramazda, and Ahuramazda Ameshaspēnd.

cription takes no count of, say the Spiritual (Minoi) world, and that it refers to Ahuramazda as the Creator of good trees, it follows logically that there must be besides the Ahuramazda here remembered, another who rules supreme over the Minoi worlds, and is responsible if not directly, yet indirectly (being Omnipotent) through Angremino, for the creation of *evil* trees.

In Ardibehesht Yesht para 1, as elsewhere, Ahuramazda is represented as addressing Spitaman Zarthushttra "O Spitaman Zarthushttra, for the purpose of praying and praising us Ameshaspends....." We see here clearly that this Ahuramazda speaks, and the nature of the Absolute Ahuramazda is, if we study metaphysics, and comparative religion acknowledged to be *changiess*. The Absolute cannot come into direct communication, as through speech with an existing being. Next, Ahuramazda here represents Himself as one of the Ameshaspends. We have proofs in the Avesta that Ahuramazda and Ameshaspends cannot be identical, because in the same para They are both referred to. At the end of the preludes to the Gathas, for example, we read, "I praise the memory, glory, vigour and power of Ahuramazda, the keeper of treasures and Khoreh-endowed, of the Ameshaspends, of the powerful and overmastering Farohars of the pure (persons) and of the Farohars of the Poriodakeshos and Nabanzdishtas." So unless the allusion to Ahuramazda is rejected entirely as redundant or meaningless—for which straining no possible justification is forthcoming—Ahuramazda must, of course, be different from the Ahuramazda who stands as one amongst, though the first of the 7 Ameshaspends all of whom are alluded to. This is a simple deduction of logic, that when several names occur, one after the other, we must construe them as *not* overlapping each other, but advancing the sense of the sentence.

Now read the pronouncement in Sarosh Yesht Hadokht 3.14, "The Ameshaspends (created by or) of the Most Increasing, stand guard over the 7 climes of the world," and little doubt will have been left that the Ahuramazda, the 1st of the Ameshaspends differs, from the Most Increasing (Ahuramazda), as the Ameshaspends are represented (all the seven, mark without any exception of the Ameshaspends Ahuramazda being made) to be the Supreme Ahuramazda's (called above by the name of Most Increasing), that is to say, given rise to by Him.

In Ardibehesht Yesht para 3, we read, "Garonemana (is) Ahuramazda's own abode." This if construed literally, would reduce the conception of Ahuramazda to an Anthropomorphic

Being, and necessarily therefore *limited*, in power, wisdom and pervasiveness, according to the strict principle of Geometry. He lives at one place. Admit this and you exclude Him from the endless space outside of that Garoneman. You take off His All-presence. This contradicts the Avesta which as seen before, in Hormuzd Yesht, 7, gives as Ahura's third name 'Omnipresent.' Therefore evidently the Garonemana cannot be an abode, though it may be a state of consciousness, or otherwise the Ahuramazda, who is made mention of above, is limited and bounded. We do not stop here. We go further, and say that Ahuramazda is also described as Omniscient and Omnipotent in the Hormuzd Yesht, and if He lives in a particular place, no stretch of imagination, no reasoning and no metaphysics can enable us to conceive how One so *limited* as capable of living in a particular spot (and *not* everywhere in every speck of the inconceivable space), can have such *limitless* Wisdom and Power. We can comprehend that Being's Omnipotence, but that only if we grant Him All-Knowledge as well as All-Presence, but not otherwise.

In Tir Yesht, para 4, (7) we have "Again him (Tishtar) aided Ahuramazda, and waters and trees." Here we see Ahuramazda once more reduced to the level of One working on lower planes of Being, detracting from the state of Absoluteness, which should leave Him untouched and unchanged by the workings of the Manifested Universe. We either put Ahuramazda above all change, and take Him to be All-Containing, All-embracing, Serene and Perfect, unaffected by transient events like the falling of rain or the aiding of Tishtar Tir, or we take Him to be a Lower God, who is overlooking the fleeting conditions of life and guiding them. Those that have pondered over the nature of the Supreme, in the light of metaphysics and other religions, including the Vedas, the Upanishads and the writings of the followers of Buddha, will *after* years of reflection easily reject the latter of the two said alternatives, as unworthy of the Father of all things. Thus the Ahuramazda referred to in the above quotation can only mean a power lesser in dignity to the Ahuramazda, who is "beyond everything," as mentioned as we shall see in the Gathas themselves. Ere we leave this quotation, it must be observed that it is one of a number of similar passages, of which it is typical. For instance in the same Yesht para 1 begins thus, 'Ahuramaz-

1. He is called 'Apourvim Mazdanicha Aburem,' which means 'Ahuramazda beyond whom there is no one.'

da told Spitman Zarthushtre “ *I shall protect* the lordship and mastery (of Tishtar) and the moon and its revolution and myazd (fruit offerings), so that my stars may duly revolve (and) the moon grant lustre unto men”.’ Again in para 25 of the same Yesht we read “ I Ahuramazda remembered Tishtar shining and full of Khoreh, by means of the notable Yezeshne (and thereby) took to him the strength of 10 horses, 10 camels, 10 bullocks, 10 mountains, and 10 canals (rivers).” Also in a later para viz: thirty-eighth, we come across these expressions “ Till he (Tishtar) arrived walking upto the mountain, Ahuramazda helped him: the Ameshaspends¹ (and) the wide-pasture-keeping Mithra prepared an ample way for him: and thereafter the good (and) exalted Ashishvang and the light carred Parendi cleared (the way) for him.” Here if you notice the mixing up of Ahuramazda, Mithra and Ashishvangh in administrative work of ephemeral nature, you will be able, looking to the transcendence of the Supreme Ahuramazda, to recognize this Ahuramazda, as an inferior power to the Supreme Ahuramazda.

Throw a glance at Sarosh-Yesht (Bigger), 10.24, and construe “ Holy Ahuramazda,¹ Behman, Ardibehesht, Aspandad, Khordad, Amardad (and) the question about Ahuramazda’s (religion) (and) the guide in the Ahuramazdi manners and customs (all) were gladdened by this religion.” Obviously the Supreme Ahuramazda would have nothing to be glad of or sorry for. He is above the joys following upon the introduction of a religion upon the surface of the tiny ball of this earth, billions of which, we believe thickly crowd His endless Universe. Truly we must have lost all sight of proportion and the Infinitude, the All-Power, and All-Knowledge of the Supreme, if we agree to believe that He can directly feel elated or depressed, that He can feel constrained to put His little finger in the wheel of this toy-earth and its destinies, that He can feel called upon to show an immediate interest of a protective or directive Nature in transient affairs, that He can in short, act, speak, think, as an Ahuramazda is in many passages of the Avesta represented to do. Let us make it clear that this is not an argument merely, but, that it has the support of other parts of the Avesta itself. Look at Sarosh Yesht (Bigger) 1.2, and you find there, “ We praise the beautiful, victorious, world-increasing, holy, pure Sarosh, who first worshipped Ahura-

1. Note the reappearance here of ‘ Ahuramazda and Ameshaspends ’ together in the same sentence, on which an argument has been based by us elsewhere.

mazda with the Baresma (twigs) spread in (all) the creations of Ahuramazda: (who) worshipped the Ameshaspends and (who) worshipped Them (the Two) ¹ who formed the whole creation." The function of creation is here clearly relegated to a *plurality* of High Beings. The Ameshaspend Ahuramazda has the creative power and evidently *this* Ahuramazda is meant by Yesna 16. 3 & 4 where reference is made to "the creating Ahuramazda", as also by Yesne 37.1 which speaks of "Ahuramazda, who created the animals, and corn and waters and all *good* trees and the radiances and land and all blessings". This, then removes the common blunder, of taking a pride in assigning the act of creation of even the lower worlds to the Supreme Ahuramazda. The above passage in Sarosh Yesht 1. 2 makes it abundantly plain that there is more than One Being, (of course logically under the Supreme), who takes part in the creation. If then the Supreme Ahuramazda does not directly create any portion, He would not directly interfere in the flight of fleeting events of which our surrounding universe is made up ², upon the analogy of an earthly King, who only transmits his orders and will through his viceroy, and never directly, so long as the viceroy holds his office, under himself. Furthermore the boundless "Infinite" Ahuramazda cannot metaphysically speaking have a limited body or bodies, and the Avesta often tells us "O Ahuramazda! of the exalted lights the highest, known as the Sun, we proclaim to be the most beautiful of Thy bodies". This may be a metaphor. But the Supreme Ahuramazda cannot even by a metaphor be brought down to the level where "forms and limitations" exist. He is entirely above and beyond them.

We continue our argument by another quotation from the Avan Yesht 5. 17 "Ahuramazda worshipped Her (Ardvisur Anahiti) in the Iran Vez (Airyano-Vaejo) near the Vehdati (river), with Haoma accompanied by the goat's milk (Jivam) and twigs (Baresma), which (Haoma) was prepared with the wisdom acquired through (a pure) mind, (pure) words and deeds, and with words (Mathras) spoken righteously for the ceremonial invocations." Comment is needless! From God to a worshipper! What a heavy descent, if we dare to confound this Ahuramazda, with the Supreme Ahuramazda? None with a

1. The word is in the Dual number, meaning, we take it, Ahuramazda and Ahriman. 2. Read in the light of this conclusion the several passages of the Avesta quoted in this chapter, and you will soon feel irresistibly drawn to a conclusion that the Avesta uses the word Ahuramazda in at least three distinct senses.

clear conception of the transcendence of the Supreme can fail to forthwith distinguish between the two, from the doings attributed to the lower One in the above passage.

Pass on to Rashne Yesht 1.4, which we have noticed in another connection, "I Ahuramazda will come to thy help towards the prepared offerings, towards the fire and baresma (twigs), the (present of) abundant milk, the present of 'Raoghan,' the juice of trees, with triumphant mind, with (the angel) Dami Upaman, with the Kiani Khoreh, (and) with Saok (the angel) created by Ahuramazda." Here we behold the spectacle of Ahuramazda coming down to presents of the material world, accepting them, and going to the aid of the oblationer. This we have seen is incompatible with the nature of the Absolute, Supreme, Infinite, Boundless, All-Knowing, All-Powerful Ahuramazda. Next, the Ahuramazda here speaks of 'Saok created by Ahuramazda' which must refer to all appearances to another Ahuramazda, apart from Himself, for else He would have used the words 'Saok created by Myself.' The para begins with "I Ahuramazda" and if the direct construction occurs in this very sentence, were the Ahuramazda the creator of Saok the same as Himself, we would naturally expect a continuation of the direct construction "Saok created by Myself."

We have to turn to another passage from Fravardin Yesht 1. 1 & 2 "Ahura said to Zarthushtra, O! truthful Spitaman! I proclaim to Thee as follows regarding the strength, power, Khoreh, help and bliss of the powerful (and) conquerring Farohars of the pure; and the manner in which the Farohars of the pure came to My help, (and) the way in which they lent Me support. Because of the brilliance and glory of those (Farohars) I am able to prop up this high, shining, (and) gainly firmament, which surrounds this earth." We have to remark here with what emphasis Ahuramazda is represented to be confessing that but for the stepping to His help of the overcoming and powerful Farohars of the pure (beings), He could not sustain the visible skies, and so forth. Can there be conceived an Ahuramazda "Omnipotent" according to the Avesta itself, who has yet to depend for reinforcement upon the Farohars of the pure? If it can, we have succeeded in squaring the circle.

In the same Fravardin Yesht 3. 28, we read "Ahuramazda called them (the Farohars) for the help of that sky, waters, earth and trees. By which aid Spenamino is able to support the firmament, waters, earth, the cattle, and trees and protect

from the attacks of (the fiend) Vidhotu the unborn babes in the wombs of mothers and keep them alive". We have to revert to the argument already advanced that the Supreme Ahuramazda being "Omnipotent", can by no stretch of words and imagination be understood to stand in need of any help from any quarters, whatever, high or low, and consequently can never be believed to have called Farohars to His assistance ¹.

A flood of light is shed by another para in the same Fravardin Yesht 22. 76, which runs thus, "When the two Minos who are Spenamino and Angramino had created (the universe) they (the Farohars) were standing there firm." And Ervad Kavasji Edulji Kanga rightly puts it in a footnote that from this we infer that even *before* the creation, Farohars (Spirits individualized at present in human beings) existed. They are *uncreate*. This lends great strength to the view elsewhere put forward that the Farohar of a man is of such divine birth as to have reserved for It, Ahuramazda the Supreme, as Its ultimate destination. However the quotation brings us to a further idea that we have already caught sight of. Ahuramazda is not as wrongly supposed, the creator of the nether worlds (the manifested universe), but His two powers Spena and Angra are clearly stated to be the creators. As we find similar notions in other religions, it becomes imperative for us to turn to them for fuller light, if we mean to be earnest.

To come now to an almost indisputable proof that the Avesta makes distinctions between Ahuramazda and Ahuramazda ponder on Fravardin Yesht 23. 83 ². "Which seven (Ameshaspends) (are) of one mind, which seven (are) of one speech, which seven are doing the same work. Whose thought is similar, whose speech is similar, (and) whose work is similar. Whose Father and Instructor (is) one that is Ahuramazda." Now there are seven Ameshaspends beginning with Ahuramazda, it cannot be denied. And the concluding sentence says of *these* very seven (including Ahuramazda) there is a Father, who is Ahuramazda. It seems utterly illogical, and absurd not to see this plainly and to persist in importing

1. It is to be remembered that we do not urge that the Farohars are not united with Ahuramazda. But they are comprised *in* Him and while including them He certainly is not dependant on them. The tree for instance, includes its buds, but assuredly does not depend upon them.

2. This same passage is to be found once again in Jamyad Yesht 3. 16. (2). If commentaries on Scriptures have propounded unsound propositions, out of an improper grasp of the subject, and a misconception, the earlier we correct our mistakes the better.

into the Ahuramazda, who is an Ameshaspend, the Ahuramazda who is a Parent. Who ever heard of one and the same Being counted as one of the seven, as well as the Parent of those seven? It is too revolting to common sense to admit of serious discussion. ¹ What we saw in Teshtar Tir Yesht, we find repeated in Ram Yesht 1. 2. "Him (Vai Yazad) worshipped (or praised) Ahuramazda in the Iran Vej, near the Vehdati (river) on a golden seat, on a golden carpet, (and) under a golden umbrella, with spread baresma (twigs) (and) with abundant (and) fresh drawn milk". Can the Omnipotent Ahuramazda be expected to sink to the level of a worshipper! Would such a notion subversive of dignity and sense add to the dignity of Zarthusstra's religion? There seems but one way out of the tangle, which is to distinguish the Ahuramazdas in the Avesta with assiduous and humble attention. For, if you are unreasonable here is para 1.4 of the same Yesht which makes the astounding declaration, "Powerful Vai Yazad granted Him (Ahuramazda) His wish, whereby Ahuramazda attained to His desire". There are numerous similar passages of such supplications by Ahuramazda to the different Yazads. Can anything be more blasphemous than to suppose this Ahuramazda to be the Supreme One, we have taken pains to carefully separate from other Exalted Beings?

If we pass forwards to Ram Yesht 11. 44, Ram is represented as saying "O holy Zarthusstra, (I) am named the victorious over all these. (I) am named triumphant over all because I gain victory over the creation formed by Spenamino and by Angramino. O holy Zarthusstra, (I) bear a name of the beneficent. I am named beneficent, because (I) do good to Ahuramazda and Ameshaspend". Here we hardly need repeat that no Being can possibly do good to the Supreme Ahuramazda. ² Next, Vai Yazad does help Ahuramazda; and thirdly the Ameshaspend include the Ameshaspend Ahuramazda. Thus we have a cumulative proof that there are three Ahuramazdas known to the Avesta, (1) the Supreme, whom possibly we might call Mazda, (2) the Ahuramazda the immediate Parent of the Ameshaspend and (3) the Ameshaspend Ahuramazda. ³ This is a matter of absorbing interest to the

1. Let us admit the transcendence of the Supreme Ahuramazda. As regards the creative Ahuramazda, who has His limitations, we infer that He does depend for the governance of the Universe, upon the co-operation of numerous Mighty Spiritual Powers. 2. We can well comprehend that every Being whatever can certainly do good and be good, but that would not be doing good to Ahuramazda, but to himself, and at best to the manifested creation of Ahuramazda in its evolutionary aspect. 3. They are sometimes named, (1) Mazda, (2) Ahura, (3) Ahuramazda.

close students of comparative religion, as the Trinity is a recurring notion, almost in every mighty faith. We might now rouse ourselves after centuries of torpor to study our fragmentary scriptures, not in an intolerant and exclusive spirit, but with the same open-mindedness which a comparative study of languages has had the benefit of. Philology has brought about splendid results, namely, a recognition of the close relationship of all languages, and a sisterhood of the principal ones and the parenthood of these in regard to others, their derivatives. This is truly a promising fruitage. It bids fair to lead to a similar sympathetic but at the same time reverential inquiry into the bonds that link all religions and all philosophies. This will scarcely ever fail to reveal incontrovertibly the unity of thought underlying the main religions and of the chief philosophies, revered through ages of time. Step by step by the understanding of material laws, making for conquests over the forces of the physical plane, humanity is feeling and thinking and acting alike. The consummation will be reached, when the vast gulf of religious differences will be bridged, and despite the difference of religions as of countries and dresses, men and women will recognize in the rest of the humanity brethren and sisters, moved in their highest specimens, by the purest spiritual ideals, that assuredly contribute to material as well as spiritual prosperity, harmony and progress.

Let us press on to the Ashishvagh Yesht 2. 16 :
 " Ahuramazda who of Yazads is the most exalted, who amongst Yazads is the best, He (is) (O Ashishvang) thy Father. (Thy) mother is Aspandarmad : thy brothers the good and holy Sarosh, the highly placed valiant Rashne, (and) Meher Yazad with wide pastures, 1,000 ears and 10,000 eyes : (and thy) sister (is) the Mazdyasni religion. " Who amongst the Zarthoshtis will rest content with recognizing as his Supreme God, the Ahuramazda here alluded to, the finest of the Yazads only? For mark this Ahuramazda is not very different from Aspandarmad who has been granted a position of equality with Him, by being designated the mother of Ashishvagh, the father whereof is Ahuramazda. It is evident that the father and mother hold a rank almost exactly on a par with each

1. Even in the XX Century, it will not be a matter for great surprize if this is denied. In the Hindu Scriptures the father is believed to contribute the Spirit, and the mother the child's fleshly coating. But in the *manifested* universe, the Spirit is inextricably bound up with its dwelling house. So Radha, the Shakti Aspect is not deemed subservient to Krishna, the Purusha Aspect, and we hear of 'Radha-Krishna' and not the reverse 'Krishna-Radha.'

other, both in society and in reason. ¹ Well, then, shall we yet confound the Ahuramazda who is of a status parallel to that of Aspandarmad Ameshaspend, with the Ahuramazda " Omnipotent, Omniscient, and Omnipresent," Above and Beyond All, the Root and Fountain-source of All? This argument will we trust not fall flat upon those who have made a prolonged, genuine and serious effort to dwell upon metaphysical problems,—the most taxing of all that confront the human intellect.

Finally, it is a matter of the utmost interest in every study, to find parallels for ideas to be found in any literature, science, art, philosophy or religion. The trinity we have discussed of three Ahuramazdas has a corresponding reflected trinity in the Ameshaspendas (1) Ahuramazda, (2) Behman and (3) Ardibehesht. If we turn to the Vedas we discover the Trinities—

(1) Sat	(2) Chit	(3) Ananda
(1) Kriya	(2) Gnan	(3) Ichha
(1) Activity	(2) Wisdom	(3) Will
(1) Brahma	(2) Vishnu	(3) Shiva

with which is comparable the Christian Trinity of (1) God the Holy Ghost, (2) God the Son, (3) God the Father. Those subsume all the potentialities of the Spirit whilst the Vedas go further and find a correspondence to this Trinity evoked in Matter or Mulaprakriti by the action thereon of or contact thereof with the Spirit, entitled (1) Sattva (rhythm) (1) Rajas (mobility) and (3) Tamas (inertia).

Ahuramazda is the Friend, Instructor, Beloved, Father, the Final Goal of Humanity.

THE authorities below cited are so convincing that not a word seems to be required to be added to prove the truth of the title of this Chapter, so we shall let them convey their message direct to the faithful reader.

In the Khordeh Avesta we read in Hoshbam "I Zarthusstra will lead the heads of houses, streets, districts and countries in accordance with the opinions, the words and deeds enjoined by this religion which is Hormuzdi Zarhosti, so that our minds might become blissful and souls most excellent. And (our) *bodies being (becoming) brilliant*, might be fitted for the best world. O Ahuramazda, may (the above) reach us publicly. With the best believers, the present believers, (O Ahura) *may we see Thee, come near Thee, reach Thy eternal friendship.*"

In the "Doa Nam Setaeshni" the faithful one prays "(I pray) to that All-Knowing, All-protecting Lord, who through Spitman Zarthusstra, for begetting *friendship* (towards Himself) sent a science of Religion worthy to be put faith in, which can be (acquired) by *natural* understanding, and wisdom gathered through *hearing*."

At para 8 of the Ardvisur Niyaesh we find "With the help of these words from the Gathas may (I, the party praying) reach the Garoneman of Ahuramazda," wherein let us recollect Ahuramazda Himself first entered.

In the Patet Pashemani we pray "To Ye who are Ameshaspendas, I dedicate this praise and worship with pure thoughts words and deeds, with all my heart, and body and this my soul and my 'ravan' made up of the body and soul. I hold the treasures that I have of the inside (and) outside, because of (my) *relationship with Yazdan*¹. And by Yazdan's relationship I keep the same, so that if it should happen that (my) body may have to be *sacrificed* for the sake of my soul, I should do so." We further read in the same Patet "(I) am Ahuramazda's relation, (I) hold Ahuramazda good, (I) praise purity."

1. Another name for Ahuramazda.

In the Afrine Paegambar Zarthusra, Zarthusra is seen blessing Gustasp thus "Mayst Thou be as beneficent (benefit-giving) as Ahuramazda," which shows the divine eminence of man.

The Bigger Haftan Yasht 1.5 and the Afringan of Ghahambar para 5, say "Rulership, the highest Sovereignty verily (to Ahura)! Ahuramazda *who is the most excellent Purity*, we fix our minds upon, we accept and we acknowledge as *our own*." The same prayer is repeated in Yezeshne, Ha 35.5, and Visparad 8.2.

In the same Haftan Yesht 2.1, 2.3, 2.4 we read "Through this Fire, O most increasing Mino Ahuramazda! we first (earliest!) *reach Thee*, Thee (O Ahura).....O Fire of Ahura-Mazda, one of Thy names is Vazesht. Through it may we reach Thee (Ahuramazda).¹ We *reach* Thee with a pure mind, good purity, and pure, wise deeds and words. O Ahura we bow to Thee, we are Thy debtors: with all good thoughts, words and deeds, (we) *reach near Thee*."

In the same Yesht, 5.5 we pray "(O Ahura) by relationship of good *relations, purity, cattle* and good *Spendarmad*, we reach near Thee." Again in para 6.2 we urge "For this and the spiritual world give us Thyself so that thereby we might for ever reach the friendship of Thyself and of purity." We go still further to paras 7.2 and 7.3 and thus pray ², "O Ahura! may we reach Thy good Sovereignty for ever and ever. (Thou art) the good Emperor over us men and women, living in both the worlds (corporeal and incorporeal), O Wisest Ruler! We dedicate (ourselves) to Thee (who art) of Pure Wisdom, worthy of worship, righteous Lord: therefore O most wise of all those existing in the two worlds, be Thou to us our *very life and the limbs of our body*.³ As we proceed to paras 7.4, 7.5 and 7.6 we pray, "O Ahura, may we be deserving of long life (immortality!) in obtaining bliss *in Thee*.....May we be lovers of Thee and confident because of Thy strength.....O Ahura that reward that Thou hast granted the faithful like me, (the same), give Thee to us for this as well as the spiritual world, so that we might for everlasting attain to the Chieftainship of Thyself and Purity."

In the Ardibehesht Yesht paras 3 and 4, we pray as fol-

1. This is repeated verbatim from Yezeshne Ha 36.3. 2. All that follows upto the end of this para is repeated from Yasna 41-2-3 and 4. 3. We live, move and have our being in Ahura. Let those that deem Ahuramazda personal and anthropomorphic and take umbrage at His Omnipresence or All-pervasiveness, pause and muse, whether a *personal* God can become the life and limbs of every living creature.

lows, which stands in no deed of explanation, leaving as it does only one logical conclusion, that Ahura and ourselves, when pure, live finally in the same abode or state: "Garoneman (is) Ahuramazda's own abode. Garoneman *is for pure men*. There is none from amongst the wicked (who is) to go towards Garoneman, the abode of the pure, towards Ahuramazda publicly with ease."

If there is one box in another, and that is contained in a third, and that in a fourth and that again inside a fifth, the first is necessarily within the fifth. So man lives in Yazads, and these in Ahuramazda and so man necessarily lives in Ahuramazda. We find this distinctly stated in Meher Yasht para 77, "May He (Meher or better known as Mithra) come through the full offering and through good praises, through the full offering out of offerings and through the instrumentality of gifts, for our help, so that *remaining in Thee* (Meher), (we might be) lords for a long time, stationed in a good place, enjoyers of bliss in consonance with our wishes". In Visparad 9.4, the Ameshaspendas are conversely represented as residing in the pure mind of the pure man.

In the same Meher Yasht para 118, we pray, "May I reach (Thee, O Ahura), through prayers ordained for this world, through prayers appointed for that world."

In Rashne Yasht 1.4 we read, "*I Ahuramazda will come to thy aid, towards that prepared gift, towards the fire and fuel for offering, towards the gift of plentiful milk, towards the gift of 'Raoghan,' towards the sap of trees, (which shall be offered) along with triumphant mind, with Damiupmanem with the Kiani 'Khoreh,' (and) with (the angel) Saok, created by Ahuramazda.*" The same result accrues in the case of Rashne, when He too is invited by man to come to his help similarly, in para 1.6.

There will be no doubt left upon the point elaborated here, in the mind of the 'faithful' student, who meditates profoundly over the Farvardin Yasht, which is replete with superhuman love. In paras 1.1 and 1.2, quoted already in another connection we read, "Ahuramazda told Zarthusra, O truthful Spitman! I thus declare to Thee about the strength, marvel, Khoreh, aid and joy of the powerful (and) conquering Farohars (Spirits) of the pure: (and) about the manner in which the powerful Farohars of the pure came to My help and in which they gave Me support and backing. I keep up this firmament which is high, brilliant and

attractive (and) which surrounds this earth, *because of the splendour and glory of those (Farohars),.....*" Further up we read, (Says Ahuramazda) "For if the conquering Farohars of the pure had not helped Me, My animals and men, who are of a high grade, would not have lived here: (but instead) there would have been the power of Druj (the Fiend of Lies), the authority of Druj (and) the physical world of Druj. (Also) between the heavens and the earth (the reign) of Druj and (evil) Mino would have prevailed: betwixt the skies and the earth, the (strength of) Druj and (evil) Mino would have got the better: (and) thereafter Angremainyush would not have surrendered himself to the victorious and beloved Spenamino." Ahuramazda Himself admits thus that He depends for his ability to withstand the onslaught of Angramino, upon the help and co-operation of Farohars of the pure men and women. What mightier proof could one expect to have of the transcendent nature and divinity of the human Farohars, of those born hitherto, of those now living or those that will hereafter appear upon the stage of earth?

In Jamyad Yesht 16.92, we read, "With (the help of) which (divine Khoreh), Astavat Erat (that is, the last Sosyosh), the *friend of Ahuramazda* (and) son of Vispatawmi (his mother), the fruit of triumphant seed, will arise out of the river Kansas." Not Zarthushtra alone is given the privilege of Ahura's friendship, but as we have also seen hitherto, every pure Farohar can and must aspire and attain to it.

In Yezeshne Ha 7.25 and again in 40.2 we have "(That reward) grant Thou to us for this and the spiritual world, so that thereby we might reach eternally to the rulership of *Thyself* (O Ahura) and Truth."

In Ha 10.9 we read "I shall be Thy devoted singer of praise (O Ahura), (inasmuch as) Ahuramazda has stated that the loving singer of praises *is a better creation than* Ashavahisht (the Ameshaspend.)"

In Ha 12.7 we acknowledge "(I am) of the same manner and religion as the waters, trees and the cattle belonging to the good creation, of *the same manner* (or fashion) *as Ahuramazda* who created the world, and the pure man: of *the same manner as Zarthosht, Kai Gustasp, Farshostar and Jamasp* and *any man that* (has lived) out of those who were *pure, doers of pure acts, and benevolent.*"

In Ha 13.6 and also 39.5, we find "(O Ahura) with the

relationship of good relation, good purity, good Feseratu (or Khordad and Amardad), and the relationship of good Spendarmad, may we *reach Thee!*”

In Ha 35.9 we remark as follows, “O Ahura, having purity in mind, we proclaim all the better these celebrated words. *The listener and teacher thereof we appointed Thee.*” In what intimate relations Ahura comes with man is shown by this familiar address.

In Ha 36.1 the faithful one thus prays “O most increasing Ahuramazda, through this Fire we *reach Thee, Thee* first of all.”

In Ha 56.4 we have “(O Ahuramazda) may we reach Thee with a pure mind, Thee with good wisdom.”

In Ha 56.1 we come across the following address, “May there be obedience in this house for offering worship from the beginning to the end, to the most beneficent and holy Ahuramazda, who (is) dear to us. Again for offering worship to the most beneficent and pure Ahuramazda, who (is) beloved of us, may there be submission in this residence.”

In Ha 58.7, we read what convinces us that man has the privilege of asking for every help direct from Ahuramazda, and to go so far as to beseech Him to depute His mighty Ameshaspends to enable us to achieve our loftiest ideals. “O Fire of Ahuramazda! praise be to Thee! Thou must come (and help) for (accomplishing) the emprise which is the most sublime. O (Ahura) of exalted station! grant Thou for (our aid (and) beatitude, Khordad and Amardad!”

In Ha 60.12, we sing thus “With the best purity, with the most unsurpassed purity, (O Ahura) may we *see Thee, may we reach Thee, (and) may we attain to Thy eternal friendship.*”

In Ha 70.1 we show our aspiration to reach both to Ahura and the Ameshaspends “I remember them. With love may I reach Him (Ahuramazda) (and) the Ameshaspends of good rule (and) good wisdom.” In 70.2 we come across “Grant Ye to us that Truth which we declare and which I (the worshipper) declare (to wit) of Ahura, Behman, Ardibehesht, Sherivar, Spendarmad, Amardad and of the maker of the world, of the Spirit of the earth, (and) of the Fire of Ahuramazda.”

Yasna 28. 2 : O Omniscient Lord, may I reach *near Thee* through a pure mind.

Yasna 28. 11 : I shall preserve righteousness and good thought to the termination of my earthly career, by the means

of them (the words): for proclamation to the world O Ahura from Thy *Minoi* (mercy) seat teach by *Thy own mouth*, (how) the universe first sprang up.

Yasna 30. 10: Those who have been born (awaked) in pure glory, when they have *joined* in the abode of Ahura, Behman, and Ashavahisht then do they forthwith destroy Angre's force.

Yasna 31. 2: If one at least begins to practise upon the precepts of this Religion, though at the first blush he might not believe all, he will have ocular, clear proofs which will cement his faith. O Ahura, understanding Thee to be the Master and Parent of everything, *every one* will finally be drawn towards (and absorbed in) Thee. We live and are righteous (we move and have our being) in *Ahuramazda alone*.

Yasna 31. 3: O Mino, grant us in return for our zeal (activity) and righteousness, that shoreless Bliss that Thou hast ordained for (dauntless) Warriors, and those who have comprehended religion. For our illumination, Oh Ahuramazda, speak Thyself with Thine *Own* tongue, so that (fully grasping Thy Revelation), I might be able to prevail upon all people to put faith in Thy religion.

Yasna 31. 16: O Ahura, I ask Thee of the estimate Thou puttest upon the wise philanthropist who has earnestly striven to advance the authority of the family, the city and the country by right ways and means. When will he, O Ahura, be crowned with the success of final *friendship* of (and merger in) Thee? And (to accomplish this) what must he do?

Yasna 33. 6: I am every moment of time, O Ahura, remembering Thee as a sincere worshipper, by the aid of righteousness and with the purest motive, that thus I might achieve the goal of my aspirations. O Ahura, from Thee I pray for these two things:—1. *Thy presence* and 2. *instruction* from Thee in respect of religion.

Yasna 43. 2: O the Most helpful Mino, Ahura, show me *Thy manifested Presence* and out of Thy love and bounty give us through righteousness the wealth of a good mind, all the days of our long lives.

Yasna 44. 10: O Ahura, I am asking Thee of this Religion which of all *existing* religions is the best, which pursuing the truth is able to bring prosperity to my possessions, and which by reason of its injunctions inculcating perfectly righteous mind, turns our actions into pure ones, give Thou then a

true reply. May all the aspirations of my Wisdom tend towards (reaching) *Thyself*.

Yasna 44. 17: O Ahura, I ask Thee that tell me well. How shall I attract Thy Love? How shall I attain to *Thy perfection*, so that my word might be fulfilled? Through this Mathra which by the help of righteousness is a superb possession, may I acquire Haurwatat and Ameratat as Chieftain(s).

Yasna 45. 8: We wish to praise Him by prayerful songs, because having learnt (the way), through righteousness, *I now clearly* (actually) *see* that Omniscient Lord of good ideas, speech and acts. We shall deposit His praises in Garoneman.

Yasna 46. 12: But from out of the powerful descendants of Turani Frayan are now born with glory, (those who) with their purity and industry render prosperous the realms of Armaiti (austerity). Ahura is *united* with them through (their) righteous mind (and) for (their) happiness, Ahura is pointing out to them the good path.

Yasna 46. 14: O Zarthustra, who is Thy true friend for this great enterprise, or who is desirous of spreading (knowledge of this religion)?

Verily valiant Kai Vistasp.

Those whom Thou, O Ahura, hast deemed *fit for* (*Thy*) *assembly* (or company), them I remember with (befitting) words (emanating) from my pure mind.

Yasna 48. 3: O Ahura, (one) can be *like Thee* through wisdom garnered by righteous reason.

Yasna 48. 4: O Ahura, whoever keeps his mind more and more pure and holy, by his speech and action, he keeps religion (too, so). His wish corresponds to his faith and fealty: (his) end is clearly (or conspicuously) in *Thy wisdom*.

Yasna 49. 5: By dint of the righteousness of a perfectly pure mind, every such person (must be deemed) wise, (and he), O Ahura, (will) with complete bliss, enter *Thy kingdom*.

Yasna 50. 8: With metrical songs, the outbursts of my full heart, that are well known, with both hands uplifted in supplication, may I reach Thee, O Ahura. By means of righteousness and by means of the offerings of ceremonies, and by means of the efficacy of pure-mindedness, may I truly reach Thee, *Thyself*.

Yasna 50. 9: Thy psalmist, O Ahura, may (I) *reach* Thee by means of those prayers, by dint of righteousness, by the way of actions begotten of pure-mindedness. As I am constant to

the wish purely conceived by me, I desire that like a man with true wisdom I might be a seeker after Thee, (and Thy) suppliant with submission.

Yasna 51.3: Those who by deeds, purity, tongue, and pure-minded prayers, O Ahura, hold Thee as Head, (and) whose first lightbearer Thou art, they because of glory, will merge in Thee.

Comparisons From Other Religions.

A study of comparative religions reveals to us the fact that the Christian Divines no less than disciples of other faiths take the same view as set forward in the last preceding chapter, as will appear from the following quotations, which it is hoped will contribute vastly to strengthen the Faith of the modern Zarthoshti.

‘Leave us not nor forsake us O Father, but conduct us safe through all changes of our conditions here, in an unchangeable love to Thee, and in holy tranquility of mind in Thy love to us, till we come to *dwell with Thee* , and rejoice in Thee for ever Amen.’—Simon Parrick (1626-1707).¹

‘Thou art the true peace of the heart, Thou *its only rest* ; out of Thee all things are hard and restless. In this very peace that is in Thee, the one Chiefest Eternal Good, I will sleep and rest.’—Thomas a Kempis.²

‘Make our hearts so light with Thy most holy and loving heart that hoping in Thee we may do good ; until that day when faith and hope shall be abolished by sight and *possession* and love shall be all in all. Amen.’—Christina G. Rassoti.³

‘Almighty God, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our *Eternal Home* ; be unto us merciful, long-suffering and patient.’ George Dawson.⁴

‘Grant unto us, O Lord God, that we may love one another unfeignedly ; for where love is there art Thou ; and he that loveth his brother is born of Thee, and *dwelleth in Thee*, and *Thou in him*.’⁵

‘Give me, Lord, fervor of love, shame for my unthankfulness, sorrow for my sins, longing for Thy grace, and to be wholly *united* with Thee’. G. B. Pusey.⁶

‘Give me *Thine own self*, without which, though Thou shouldst give me all that ever Thou hast made, yet could not my desires be satisfied. Let my soul ever seek Thee, and let me persist in seeking till I have found, and am *in full possession*

1. Great Souls at Prayer, By Mrs. M. W. Tileston, p. 11. 2. *Ibid* p. 21.
3. *Ibid* p. 23. 4. *Ibid* p. 28. 5. *Ibid* p. 16. 6. *Ibid* p. 105.

of Thee.' St. Augustine (354-430 A. D.).¹

'I ask, dear Lord, that Thou wouldst make me wholly Thine. *Penetrate me wholly with Thyself, that Thou mayest be all in me; be Thou the Soul of my soul.* Lord, I am weary of myself, weary of being so unlike Thee, of being so far away from Thee.' G. B. Pusey.²

'Send down the dew of Thy heavenly grace upon us, that we may have joy in each other that passeth not away; and, having lived together in love here, according to Thy commandment, may live for ever together with them, *being made one in Thee*, in Thy glorious Kingdom hereafter through Jesus Christ our Lord.' Nicke's Devotions 1700 A.D.³

'And grant that, by thus loving, *I may become more like unto Thee*, and finally obtain the crown of life, which Thou hast promised to those that love Thee; through Jesus Christ our Lord.' Pocket Manual of Prayers, 1860 A.D.⁴

'Thou alone canst fit my heart for Thyself; cleave it wholly by Thy Spirit, that it may wholly love Thee, *be wholly filled with Thee*; wholly penetrated, enlightened, warned by Thee; that Thou mayest dwell in it for ever, and it may love Thee with Thine own love in it everlastingly.'⁵

'Yet Thou givest me the longing, *Thou wilt give what I long for, even Thyself*, whom I long for.'⁶

'And never leave nor forsake me in my present pilgrimage here, till Thou hast brought me safe through all trials and dangers to be ever *with Thee*, there to live in *Thy sight and love*, world without end.'⁷

Now we read in the Upanishads as follows. Comment thereon is needless.

'Om! May Brahman of the sacred teachings, all in all, *perfect* my members, speech (and) life, sight, hearing, strength as well, and all my powers! May I be not cut off from Brahman; Brahman not cut off from me; may there be no off-cutting; for me no cutting off! Let all the virtues in the sacred love repose in me, who find my *sole* delight in that (one) Self: may they in me repose!' (Kenopanishad.)

'Him hard to behold, occultly pervading, placed down in the heart, in the cave hid, (and) ancient—by means of the practice of supreme *at-one-ment*, on God the wise dwelling, joy and grief he (the pure one) abandons.

1. *Ibid* p. 108. 2. *Ibid* p. 175. 3. *Ibid* p. 216. 4. *Ibid* p. 234. 5. *Ibid* p. 267. 6. *Ibid* p. 317. 7. *Ibid* p. 339.

‘ Having heard (and) well grasped Him, with discrimination, obtaining that subtle one, one with the law, rejoices the mortal, *fit object obtaining* in which to rejoice (to wit, God.)

‘ Beyond the Great, the Increate; beyond the Increate Purusha, (Brahman), beyond Purusha not anything; *That is the Goal*; That is the final end.

‘ He is the self concealed in every being, not manifest is He; by subtle seers alone with sharp and subtle mind (Budhi) *is He beheld*’. (Kathopnishad.)

‘ Om is the bow, the bolt indeed the Self, Brahman is called the mark; *by constancy of thought alone can it be hit*; one should be swallowed up in That, as bolt (in mark).

‘ He who doth truly know that Brahm supreme, he Brahm Himself becomes; in that man’s clan there surely is none ignorant of Brahm : He crosseth over grief, he crosseth over sin ; free from the hidden bonds, immortal he becomes.

‘ Thus is it sung by the Rik : The doers of just deeds, who know the scripture, *whose goal is Brahm*, who, *full of faith*, pay *worship* of themselves unto the Seer Unique—to such, forsooth, should knowledge of that Brahm be told, to those indeed who keep the vow, according to the rule’. (Mundakopnishad).

‘ Bliss(is) the Brahman. From bliss indeed, in very truth these creatures have their birth; by bliss when born, they live; *to bliss* they go, they pass away’. (Taittiriopnishad).

‘ What perishable is, is object, but deathless and beyond decay what gathers (all to rest). Over both self and that which perisheth the one God rules. By means of meditation and becoming *one, in very truth*, with Him again and yet again, at last cessation of the whole creation (comes)’.

‘ Yea, the one Rudra who all these worlds with ruling powers doth rule, stands not for any second. Behind those that are born he stands; at ending time he ingathers all the worlds he hath evolved, protector, (he). He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings, he tricks them out, creating heaven and earth, the only God !

‘ Who of the Gods is ever loved, in whom the worlds are based, who ruleth over his creatures of two feet and four; to God, ~~the~~ ‘ Who’, with (our) oblation let us worship give.

‘ Subtler than subtle, within (this) jungle’s midst, evolver of (this) all of many forms, (though) one (yet) all *embracing*; Him knowing as benign, to peace (the world) goes for evermore.’

‘ He is the only God, in every creature hid, pervading all, the inner Self of every creature, inspector of (all) deeds, overshadowing creatures all, the witness (He), the subject pure, who every mode transcends.

‘ The powerful one among the many powerless ones, who makes the one seed manifold—the wise who gaze on *Him within their self enthroned*, theirs and not others’ is the bliss which aye endures.’

‘ Alone within this universe He comes and goes; it is He who is the fire, the water He pervadeth. Him (and Him) only knowing one crosseth over death ; *no other path* (at all) *is there to go.*’ (Shvetashvataropanishad.)

The Bhagvad Gita speaks upon this subject as follows :—
“ Not at any time verily was I not,” says Shri Krishna “ nor thou (Arjuna) nor these princes of men, nor verily shall we ever cease to be hereafter.” Chapter II, verse 12.

“ Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire of wisdom, many have *entered into my being.*” Chap. IV, 10.

‘ Having known Me as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.” Chap. V, 29.

“ The self serene, fearless, firm in the vow of Brahmachari, the mind controlled, thinking on Me, harmonized let him sit aspiring *after Me*”. Chap. VI, 14.

“ Of these, the wise (one), constantly harmonized, worshipping the One, is the best; I am supremely dear to the wise (one), and he is dear to Me. Noble are all those, but I hold the wise (one) as verily Myself ; he, Self-united, is fixed on Me, the highest path”. Chapter VII, 17-18.

“ He the highest spirit, O Partha, may be reached by *unswerving devotion to Him alone*, in whom all beings abide, by whom all This (universe) is pervaded”. Chapter VIII, 22.

“ On Me fix thy mind, be devoted to Me ; sacrifice to Me ; prostrate thyself before Me ; harmonized thus in the Self, thou shalt *come unto Me*, having Me as thy supreme goal”. Chapter IX, 34.

“ Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful. To these, ever harmonious, worshipping in love, I give the Yoga of discrimination by which they *come unto Me*”. Chapter X, 10.

“He from Whom is the emanation of beings, by Whom all this is pervaded, by worshipping Him *in his own duty* a man winneth perfection.” Chapter XVIII, 46.

It will be interesting to compare this with the Zarthosti Dasatir, and the Book of Jamshed therein. It says ‘The world is an idea of Self-existent. Non-existence is the mirror of existence. Without the light of the Self-existent, nothing is. His light extendeth over All, and conferreth being on all existences. The choicest of all effulgences is the shining of knowledge on men of understanding. By a single flash of the Creator (Jinal), both worlds became visible. The multiplicity of worlds invisible and visible, is unity in respect to the *Unity of God* (Hilad) for *nothing else hath being*. The perfect one seek unity in multiplicity, and multiplicity in unity.....Say unto mankind, look not upon the Self-existent with *this* eye; *ask for another eye*.....The perfect man reacheth God as the line of the circle returneth to the point whence it began..... The roads tending to God are more in number than the breathings of created beings. How can he who knoweth not himself know the Lord? True self-knowledge is the knowledge of God.....I will bring thee (Jamshed) *unto myself*, and do then abide ever with Me. Thou art not well whilst far removed from Me. I have Mine eye on the road to watch when thou comest nigh unto Me.’¹

Reverting to the Hindu Philosophy, what Prof. Max Muller stated once in his public lecture on Brahminical Philosophy in the theatre of the Royal Institution, premising in the first instance that the world is too busy to tolerate purely theoretical speculations is very interesting indeed, as the pronouncement of an eminent scholar, who by a comparative study of Religions revolutionized the thought of Europe, by displacing the old estimates it put upon the mighty Religions of the East, after his life-long study of most of the Oriental Religious systems. He boldly asserted that there was more to be learned about the “soul” from the writings of the old philosophers of *India* than had ever been taught by *all other* schools together. The Indian Sages withdrawing themselves from the distractions and inanities of civilization, arrived at such supremely profound conceptions for the simple reason that they devoted their lives to the search of truth whole-heartedly. Schopenhauer the great German philosopher testified to the

1. Translation of Dasatir by Mulla Firuz Bin Kaus. pp. 72-75.

value of the conclusions of these Sages, by emphatically laying it down that in the whole world no study was so elevating as that of the Upanishads. He admitted that it was the solace of his life and that it would be the solace of his death. And Prof. Max Muller went on to avow that this conclusion he as the first translator of the Upanishads would *endorse in its entirety*. Sir William James had before him declared unhesitatingly that Pythagoras and Plato owed their sublimest speculations to Hinduism, and Schelegel compared the Greek idealism to but a spark before the full-blown Sun of Hindu philosophy. Prof. Max Muller laid stress upon the fact that contrary to the lay opinion of these days, the Vendantic school *reconciled* philosophy and religion and affirmed that it is *untrue* that religion is based on authority, whilst philosophy is alleged to be 'free.' In India every man trying to purify existing religious notions was always greeted with admiration and not burnt upon the stakes as in later Christian times. The Indian Sage never assumed a tone of arrogance towards the unclean and the novices, and he lived up to these three mighty rules, (1) of conquerring himself, (2) living charitably and peacefully with all, and (3) pitying those that deserved pity. The broad-mindedness of the Hindus was unchallengeable. What in the earlier portions of their Scriptures was enjoined as necessary, was dubbed nothing short of superstitions, in the later portions. This was done for the very cogent reason that the Indian Sages taught that the religion of the grown up man could never be identical with that of the child. In the fully matured state of mind, which having risen by gradual and sure steps, was ready to march upwards, there appeared a readiness to brush aside the non-essentials in religion—most of the differences whereof are non-essential—and to place one's foot upon the most unshakeable data. India has thus taught a lesson to the world, which the latter has not learnt, that each period of a man's life from youth upwards carries different duties, and that after a state of the paterfamilias has been reached and the duties by one's family have been fully discharged, the man is absolved from these earthly ties, and all the sacrificial and religious duties whatever of his younger days, and that now he must devote his whole life to an understanding and solution of the ultimates of existence. The lecturer asserted that the high flights of the Vedantists were achieved by a complete severance of earthly ties, and by a search of truth, independently of the varying demands of public, publishers and

critics. He wound up his lecture with these memorable remarks, "In India to-day it is still *the Vedanta* that sums up the *ultimate* in philosophical speculation, and keeps the printing presses going in *preference* to Descartes or Spinoza. In Europe the very latest philosophical theory is perhaps *the book of the season, but is apt to be of one season only.*"¹

1. In this Note we give the verbatim report of this speech as published in one of the English papers, as it makes exceedingly impressive reading:—

Professor Max Muller's first lecture on Brahminical Philosophy attracted a large audience to the theatre of the Royal Institution yesterday afternoon, a fact somewhat inconsistent with one of the professor's earliest remarks—that the world was now too busy to tolerate purely theoretical speculations. From a philosophical lecturer a modern audience wanted exciting experiments, pregnant facts and tangible results. But he might point out that even their beloved Tyndall rejoiced over a new theory. "Thank God," he said of one, "it cannot produce any 'practical results.' No one will take out a patent to make money out of it." Liebnitz took out no patent when he discovered the differential calculus; neither did Newton seek to put the law of gravitation to financial purposes. Still, the lecturer believed that some might not be indifferent to a great theory of the human soul and its relations to God, although it came to us out of the darkness of from 2,000 to 3,000 years ago. The soul, he admitted, was not a popular subject with men of science. If its existence was not denied altogether, it was felt to be a subject on which it were folly to be wise. He could produce if necessary, plenty of facts from the storehouse of philosophical speculation to which that lazy and objectionable term "curious" might be applied. Why 'curious'? Simply because amongst the pigeon-holes of men's minds there was no receptacle yet prepared for them. Great discoveries were the reward of those who could see something more than "curious" behind facts. The merenames given in the past to the soul were sense-curiosities. It had been called man's "breath," his "heart," his "blood," his "eye"—all evidencing a conception that it was in some way connected with his body. In metaphor it had been called his "shadow," Plato compared it to the harmonious music from a lyre; the New Caledonian savages described it as the "fragrance" of the body. There was more to be learned from the ancient philosophers of India about the "soul" than had ever been taught by all other schools together. How did these sages, living apart from civilisation, arrive at such conceptions? They had no interests to draw them away from the problem: they lived only for themselves and the truth. As to the value of their conclusions, Schopenhauer gave it as his deliberate opinion that in the whole world no study was so elevating as that of the Upanishads; it had been, said he, the solace of his life, and would be the solace of his death. This was a conclusion which he (the lecturer), as the first translator of the Upanishads, could wholly endorse. Sir William Jones went so far as to declare that Pythagoras and Plato derived their sublime theories from the schools of India. Schlegel, the discoverer of the Indo-European family relationship of speech, compared the idealism of Reason of the Greeks as a feeble spark in the full blaze of the Hindoo sun. Proceeding to discuss the distinguishing features of the Vedantic school, Professor Max Muller said here were found philosophy and religion associated together. Prevailing opinion in these days considered them irreconcilable, if not antagonistic. True, we were never free from attempts to "reconcile" religion with science. Every magazine page we turned over had something fresh under such heads

If we turn now to Maulana Jalaludin Rumi, Hafiz, Faridudin Attar, and other Sufis amongst the Moslems, we shall find that the burden of their ecstatic songs is the One Universal Spirit, seated in every heart and everything, Whom they recognize as their Beloved, without Whom they feel disconsolate, Whose name is on their lips every instant, Whose memory is before their mind every moment, separation from Whom be it for an instant plunges them in profoundest regrets and woes, for Whom they live, Whom dying or living they aspire to reach. Some authorities trace Sufism to the powerful influence of Zarthushtrianism on Islamism. The Mahomedans who longed for the victory of the Spirit, took Ahuramazda or God as the final goal of existence, as pointed out by Zarthushtra, as "The Religion of Science," or "the Science of Religion"—mere evidence of the said antagonism. Religion, it was complained, insisted on an authoritative basis for its views, while philosophy was "free." This was not true; in their origins religions were based on no greater authority than philosophical speculation. Whatever external matter had encrusted them since, their founders had relied upon the appeal they made to reason and truth. In Europe religion and philosophy need not have become separate and antagonistic had not the fear of man been greater than the fear of truth. In India the student who rose up to criticise and purify existing religious conceptions had not been persecuted as a heretic, but treated with admiration and respect, even by those who differed from him. There was no necessity to talk of the philosophical element in Brahminism as "esoteric." Why esoteric when there was nothing to fear from the light of day? The Indian philosopher never looked down from a contemptuous height upon those on a lower plane. He himself had once toiled on a like plane in his novitiate days, learning the duties comprised in the three "Da's"—to conquer himself; to live charitably and peaceably with his neighbours; to have pity upon those who deserved pity. All these qualities must have become a part of his nature before he was permitted to study the higher philosophy. Turning to the sacred books themselves, the Professor surmised that most people knew that the Vedas were the Bible of Brahminism, and that despite the various sects which had arisen during the long course of 3,000 years, that they were still the highest authority upon religious questions. The Vedas consisted of three parts; the Samhitas or metrical hymns; the Brahmanas, sacrificial treatises in prose; and the Avanyakas, or "forest books," which included the Upanishads or philosophical teachings. The term Vedanta meant the "end of the Vedas," and here, it might be thought, strange to say, were doctrines in which all that was prescribed in the way of worship and sacrifice in the earlier divisions of the Vedas—the Samhitas and the Brahmanas—was rejected as mere superstition. Yet the whole work remained perfectly orthodox. How was the state of things reconciled? By a very simple principle recognised in the Indian system, which taught that the religion of the grown-up man could never be the same as that of the child. It was useless to attempt a denial of the fact that with the expansion of the mind brought about by adolescence and experience of life, our religious ideas underwent a change. We could recall all these changes in ourselves. First, the unquestioning child faith, and then the inevitable struggle as manhood ripened against facts around us, which could not be ignored, ending generally in the casting off of much, with

and afraid to quit their religion, it is said, they indulged in ecstatic trances brought about by purity, strong aspiration, and ceaseless contemplation of Ahuramazda under the name (perforce) of Allah or Beloved. Of course thus they received illumination of a direct kind from on high and their depth and power commanded the respect of the learned, the elite, and the kings and potentates of the East.

"The Sufi recognizes God to be all in all. Also he holds that the in-working spirit of Allah is present everywhere, everything being naught except God. As there is naught in the world except God, we too are from Him. The Sufis therefore when they attain to the highest stage of Wasl or Union say

the acceptance of certain convictions which appeared final and settled. But when the evening shadows of life began to soften all the outlines of controversy and the spirit of truth weighed greater than the desire to maintain convictions against the world of our fellows, the old questions and doubts began to face us once more. We were then willing to cast aside all the non-essentials—and most religious differences were non-essential—and to adhere the more firmly to the few solid planks left upon which we might carry ourselves into the harbour now within sight. Strange, how many religions had ignored these facts. How rigorously had they sought to force upon wisdom the food of babes, and alienated in the process their best and strongest friends. It was a lesson that the whole world might learn from Indian religious history. In the Vedantic system all these stages were recognised. There was first the disciplinary and unquestioning period of youthful education; second came the law for manhood, during which had to be performed all the duties of family life and the upright conduct of a citizen. No doubt was hinted at during these two periods as to the truth of the religion inculcated. Finally, when the family had been reared and fitted for the world and earthly interests began to have little hold on the mind, a new life was opened. The father of the family was invited to leave his home, his children and grand children, and commence an ascetic life with aged philosophic students in the forests. Here he was absolved from all the sacrificial and religious duties of his younger days; he must ponder over the great problems of life and existence, study the ultimate revelations contained in the Upanishads, and prepare his mind for the conception of one eternal, supreme Brahman and his relations with the life which manifested itself in men. Professor Max Muller then proceeded to sketch the Vedantic ideas of the human soul (called "atman" or self) and its share in God, the self of the universe (called "paramatman," or the highest self), and explained something of the evolutionary process by which the primitive nature worship of the Indians (formulated in the earlier part of the Vedas—the Samhitan hymns) had its outcome in these final and sublime conceptions. He expressed the conviction that the Vedantic philosophers were enabled to arrive at their results by the reality of their separation from all worldly ties, and the fact that they sought truth without having to please a public, or conciliate critics, and without the fear of publishers before their eyes. In India to-day it was still the Vedanta that summed up the ultimate in philosophical speculation, and kept the printing presses going in preference to Descartes or Spinoza. In Europe the very latest philosophical theory was perhaps the book of the season, but was apt to be of one season only.

that they are one with God, they have become God. "I am from you, and therefore I want you" is their cry....The theory of Maya the fleetingness of the world, the exhortation for leaving it, and the omnipresence of Brahma are the cardinal points of resemblance between the Vedanta and Sufistic philosophies."

Al Ghazzali the great Sufi of the eleventh century writes, "The science of the Sufi aims at detaching the heart from all that is not God, and at giving to it for sole occupation the meditation of the Divine Being.....the end of Sufism being total absorption in God."

Sufi Gulshane Raz proclaims thus "Every man whose heart is no longer shaken by any doubt knows with certainty that there is no being save only One.....In his divine majesty the me, the we, the thou, are not found, for in the One there can be no distinction. Every being who is annulled and entirely separated from himself hears resound outside of him this voice and this echo: I am God. He has an eternal way of existing and is no longer subject to death."

Let us cast a glance at the sayings and doings of some of the most renowned Sufis.

'Ghazzali' divides the ecstatic conditions which the hearing of poetical recitations produces into four classes. The first, which is the lowest, is that of the simple sensuous delight in melody. The second class is that of pleasure in the melody and of understanding the words in their apparent sense. The third class consists of those who apply the meaning of the words to the relations between man and God. To this class belongs the would-be initiate into Sufism; he has necessarily a goal marked out for him to aim at, and this goal is the knowledge of God, meeting Him and union with Him by the way of secret contemplation, and the removal of the veil which conceals Him. In order to compass this aim the Sufi has a special path to follow; he must perform various ascetic practices and overcome certain spiritual obstacles in doing so. The fourth and highest class is that of the fully initiated who have passed through the stages above-mentioned and whose minds are closed to everything except God. Such an one is wholly denuded of self, so that he no longer knows his own experiences and practices, and, as though with senses sealed, sinks into the ocean of the contemplation of God. This condition the

1. This and the following quotations are drawn from Claud Field's *Mystics and Saints of Islam*.

Sufis characterise as self-annihilation (Fana). ¹

'In this highest condition of ecstasy the soul is to be compared to a clear mirror, which, itself colourless, reflects the colours of the object seen in it. Or to a crystal, whose colour is that of the object on which it stands or the fluid which it contains. Itself colourless it has the property of transmitting colours. This exposition of Sufistic *ecstasy* by Ghazzali shows that in his time, far from being on the wane, *such phenomena* were on the increase. For when a man of such comprehensive mind, such a deep thinker, so well versed in the knowledge of men and especially of his fellow-Moslems, speaks so plainly and without doubt upon the matter and seeks to explain it psychologically, this idea must have already taken *deep root and spread widely*. ²

'Zu'n, Nun [the Egyptian Sufi] daily asked three things of God in prayer. The first was never to have any certainty of his means of subsistence for the morrow. The second was never to be in honour among men. And the third was to see God's face in mercy at his death-hour. Near the end of his life, one of his more intimate disciples ventured to question him on his triple prayer, and what had been its result. "As for the first and second petitions," answered Zu'n Nun, "God has liberally granted them, and I trust in His goodness that He will not refuse me the third." ³

'It is said that among them [that witnessed the execution of the famous Sufi Mansure Hallaj] was a dervish who asked him "What is love?" "Thou shalt see," Mansur replied, "to day and to morrow and the day after." And, as it happened that day he was put to death, the next day his body was burnt, and on the third his ashes were scattered to the winds. He meant that such would be the results of his love to God. On his son asking of him a last piece of advice, "While the people of the world", he said, "spend their energies on earthly objects, do thou apply thyself to a study, the least portion of which is worth all that men and Jinn can produce, the study of truth". ⁴

'As he walked along lightly and alertly, though loaded with many chains, they asked him the reason of his confident bearing. "It is", he said, "because I am going to the presence of the king". Then he added, "My host, in whom there is no injustice, has presented me with the drink which is usually

1. Ibid p. 15. 2. Ibid p. 16. 3. Ibid p. 66. 4. Ibid p. 75.

given to a guest ; but when the cups have begun to circulate he has sent for the executioner with his sword and leathern carpet. Thus fares it with him who drinks with the Dragon (i. e. God) in July".

'When he reached the scaffold, he turned his face towards the western gate of Bagdad, and set his foot on the first rung of the ladder, "the first step heavenward", as he said. Then he girded himself with a girdle, and, lifting up his hands towards heaven, turned towards Mecca, and said exultantly "Let it be as He has willed". When he reached the platform of the scaffold, a group of his disciples called out to him, "What do you say regarding us, thy disciples, and regarding those who deny thy claims and are about to stone thee?" "They will have a two-fold reward, and you only a single one", he answered, "for you limit yourselves to having a good opinion of me, while they are carried on by their zeal for the unity of God and for the written law. Now in the law, the doctrine of God's unity is fundamental, while a good opinion is merely accessory".

'Shibli the Sufi stood in front of him and cried, "Did we not tell thee not to gather men together?" Then he added, "O Hallaj, what is Sufism?" "Thou seest" replied Hallaj, "the least part of it". "What is then the highest?" asked Shibli. "Thou canst not attain to it", he answered.

'Then they all began to stone him. Shibli making common cause with the others threw mud at him. Hallaj uttered a cry. "What", said one, "you have not flinched under this hail of stones, and now you cry out because of a little mud! Why is that?" "Ah!" he replied, "they do not know what they are doing, and are excusable; but he grieves me because he knows I ought not to be stoned at all".

'When they cut off his hands he laughed and said, "To cut off the hands of a fettered man is easy, but to sever the links which bind me to the Divinity would be a task indeed".

'Then they cut off his two feet. He said smiling "With these I used to accomplish my earthly journeys, but I have another pair of feet with which I can traverse both worlds. Hew these off if ye can!" Then, with his bleeding stumps, he rubbed his cheeks and arms. "Why do you do that?" he was asked. "I have lost much blood," he answered, "and lest you should think the pallor of my countenance betokens fear, I have reddened my cheeks." "But why your arms?" "The ablutions of love must be made in blood," he replied.

'Then his eyes were torn out. At this a tumult arose in the crowd. Some burst into tears, others cast stones at him. When they were about to cut out his tongue, he exclaimed, "Wait a little; I have something to say." Then, lifting his face towards heaven, he said, "My God, for the sake of these sufferings, which they inflict on me because of Thee, do not inflict loss upon them nor deprive them of their share of felicity. Behold, upon the scaffold of my torture I enjoy the contemplation of Thy glory." His last words were, "Help me, O Thou only One, to whom there is no second?" and he recited the following verse of the Koran, "Those who do not believe say, Why does not the day of judgment hasten? Those who believe tremble at the mention of it, for they know that it is near." Then they cut out his tongue, and he smiled. Finally, at the time of evening prayer, his head was cut off. His body was burnt, and the ashes thrown into the Tigris.

'The high opinion entertained of Mansur Hallaj by Fariduddin Attar, as seen in the above account by him has been echoed by subsequent Sufi writers. Jalaludin Rumi, the great mystic poet, says of him :

Pharaoh said 'O I am the Truth,' and was laid low.

Mansur Hallaj said 'I am the Truth', and escaped free.

Pharaoh's 'I' was followed by the curse of God.

Mansur's 'I' was followed by the mercies of God.

Because Pharaoh was a stone, Mansur a ruby,

Pharaoh an enemy of light, Mansur a friend.

Mansur's 'I am He' was a deep mystic saying,

Expressing union with the light, not mere incarnation."

Similarly Abdurranman, the chief poet of the Afghans says:

"Every one who is crucified like Mansur,

After death his cross becomes a fruitful tree."

Says Avicenne (Ibu Sina) the great Mahomedan philosopher of the eleventh century of the christian era, 'God the Unique Being and Source of all that exists—angels, intelligences exempt from connection with matter, souls united to matter, elements in all their varied developments—animal, vegetable and mineral, inspires His whole creation, and His omniscience embraces all. His influence in the first place acts immediately on the Active Intelligences and angels, who in their turn act on souls which in their turn act on our sublunary world. If there were not homogeneity of substance between celestial and terrestrial souls and likeness between the macrocosm of the universe, and the microcosm of man, the knowledge of God

would be impossible for us, as the Prophet himself hath said, 'He who knows himself, knows God.' All creation, whose parts are linked together, is subject to influences which all derive from a single source—God. Terrestrial souls differ widely in rank; the highest are endowed with gifts of prophecy and perfected so far that they attain the sphere of pure intelligence. A soul of this kind entering after death into eternal beatitude, shared with its peers, continues along with them to exercise a certain influence on terrestrial souls.'¹

Shaikh Fariduddin Attar, the renowned Sufi ascetic also illustrates the Sufi doctrine of annihilation (which resembles the Buddhistic nirvana) by an allegory. "One night," he says, "the butterflies were tormented by the desire to unite themselves with the candle flame. They held a meeting, and resolved that one of them should go and experiment, and bring back news. A butterfly was sent to a neighbouring house, and he perceived the flame of the candle which was burning within. He brought back word and tried to describe the flame according to the measure of his intelligence; but the butterfly who presided over the assembly said that the exploring butterfly had attained no real knowledge of the candle flame. A second butterfly went forth, and approached so close to the flame as to singe his wings. He also returned, and threw a little light on the mystery of union with the flame. But the presiding butterfly found his explanation not much more satisfactory than the preceding one.

"A third butterfly then flew forth; he was intoxicated with love for the flame, and flung himself wholly into it; he lost himself, and identified himself with it. It embraced him completely, and his body became as fiery-red as the flame itself. When the presiding butterfly saw from afar that the flame had absorbed the devoted butterfly and communicated its own qualities to it, 'That butterfly,' he exclaimed, 'has learnt what he wished to know, but he alone understands it. Only he who has lost all trace and token of his own existence knows what annihilation is. Until thou ignorest thyself, body and soul, thou canst not know the object which deserves thy love.'"²

'Jalaluddin's³ conception of God is a far higher one than is embodied in the orthodox formula of the

¹ Ibid p. 103 ² Ibid p. 128. ³ Jalaluddin Rumi, called by Professor Ethe in the *Encyclopædia Britannica* "the greatest pantheistic writer of all ages," one of the most revered of Sufis.

Koran, "Say : God is One. He neither begetteth nor is begotten." With Jalaluddin, God is far more immanent than transcendent. In one place he says, "He who beholdeth God is godlike," and in another, "Our attributes are copies of His attributes." In a remarkable passage anticipating the theory of Evolution he portrays man ascending through the various stages of existence back to his Origin :—

From the inorganic we developed into the vegetable kingdom,

Dying from the vegetable we rose to animal,

And leaving the animal, we became man.

Then what fear that death, will lower us ?

The next transition will make us angelic.

Then shall we rise from angels and merge in the Nameless.

All existence proclaims, 'Unto Him shall we return.' Elsewhere he says :—

Soul becomes pregnant by the Soul of Souls, and brings forth Christ ; not that Christ Who walked on land and sea, but that Christ Who is above space. ¹

Sufi Mullah Shah answered his friends who wanted him to flee for his life upon the Emperor Shah Jehan issuing a firman for his execution thus, "I am not an impostor that I should seek safety in flight ; I am an utterer of truth ; death and life are to me alike. Let my blood in another life also redden the impaling stake. I am living and eternal ; death recoils from me, for my knowledge has vanquished death. The sphere where all colours are effaced has become my abode." ²

"If alchemy can change dust into gold, thou marvellest ; But asceticism is an alchemy which changes dust into God.

If a man dives into the ocean of Deity what does he become ?

As a drop which falls from the clouds into the sea."

Regarding pedantic theologians, he says :—

"Well I know these preachers who do not practise, Their memory stored with a hundred thousand traditions, While their mind is empty of ideas." ³

'This spiritual combat and this habit of meditation [indulged in by the Sufis] are usually followed by a lifting of the

veils of sense, and by the perception of certain worlds which form part of the "things of God" (knowledge of which He has reserved for Himself). The sensual man can have no perception of such things.¹

'Disentanglement from the things of sense and consequent perception of invisible things take place when the spirit, giving up the use of exterior senses only uses interior ones; in this state the emotions proceeding from the former grow feebler, while those which proceed from the spirit grow stronger; the spirit dominates and its vigour is renewed.

'Now, the practice of meditation contributes materially to this result. It is the nourishment by which the spirit grows. Such growth continues till what was the knowledge of One absent becomes the consciousness of one present, and the veils of sense being lifted, the soul enjoys the fullness of the faculties which belong to it in virtue of its essence, i. e., perception. On this plane it becomes capable of receiving divine grace and knowledge granted by the Deity. Finally its nature as regards the real knowledge of things as they are, approaches the loftiest heaven of angelic beings.

'This disentanglement from things of sense takes place oftenest in men who practise the spiritual combat, and thus they arrive at a perception of the real nature of things such as is impossible to any besides themselves. Similarly, they often know of events before they arrive; and by the power of their prayers and their spiritual force, they hold sway over inferior beings who are obliged to obey them.'

Thus we see clearly that Zarthushtrianism is supported by Christianity, Mahomedanism and Hinduism in setting up as the final end of human life the One, Self-existent, Supreme Spirit, All-pervading, All-knowing, All-powerful.

LIGHT OF THE AVESTA and THE GATHAS.

The Yasnas Summarised.

YASNA XXVIII.

From internal evidence it appears that this Yasna is composed by Zarthushttra for being recited by any eminent disciple of his. The latter stands with hands upstretched before the fire and prays for the acquisition of moral and spiritual attainments. Besides the whole of the Yasna is pervaded by the idea that herds should be well guarded. Some translators imagine this allusion to herds to be indicative of the rude stage of civilization of the peoples of the time, who, they are simple enough to believe, were yet next to savagery. Both history, tradition and common sense revolt against such an insult the refinement of the times of King Gushtasp, who ruled over a nation as far removed perhaps from barbarism as our own selves. We have actually seen before a well known Christian writer admit, that the public of Zarthushttra's times was superior to that appealed to in the psalms. The utter materialistic turn sought to be given to holy Scriptures, by some foreign savants, who have never had the benefit of deeply religious and mystic training, which are essential for the understanding of Religion, has occasionally led Zarthostis to look askance at the utterances of a Sage preaching, forsooth, to rude, uncivilized nations ! It is clear, however, that the interpretations put upon our Scriptures by some outsiders, are entirely unsatisfying, and often land us into inextricable quagmires, or into utter darkness. We have, then, a duty to revise such of our borrowed notions, if any we harbour, from the standpoint of the devotee, who searches in the Holy Gathas for the path that leads God ward, and does not merely peruse them for the sake of curiosity or pedagogism. The aspirant wants to slake his thirst with the life-giving waters supplied by the marble-rock fount of

the Gathas, which is yet left to him as one of a very few monumental souvenirs of his Prophet's love of his ancient race. The 'herds' wherever referred to are wide enough to embrace all living creatures and in this Yasna what is sometimes termed the 'the Kine's Soul' means as is already hinted at by several Zarthostis, the Guardian-Angel, the Spirit that has for His body our revolving Earth. Look at the grandeur of this Yasna and then affirm that the addressor belonged to a low stage of civilization. The devotee in the presence of the sacred *Fire*, raising his hand, praises *all* the good works and the wisdom of Ahura and asks that he might be enabled to *reach Him* through a pure mind, and attain bliss, and the eternal wealth of pure-mindedness, and Garoneman: yearns to *see* Ashavahisht, Behman and Sarosh, and to convert the wicked: yearns to hear Ahura's *Mathras*, which are replete with potency: yearns to keep and preach *truthfulness* and to know from Ahura's own mouth the *Origin* of this Universe.

YASNA XXIX.

This Yasna represents the moan of the Kine's Soul (the Spirit of the Earth), whereupon Zarthushttra was sent down by Ahura to safeguard her interests.

The Spirit of the Earth is seen bewailing the then calamities which were heaped upon it of rapine, plunder, bloodshed, strife and tyranny and appealing to Ahura and the Ameshaspendis for refuge, and instruction in blessed industry. Then Ahura refers the matter to Ashavahisht, and asks Him as to who should according to the Law Eternal be delegated for granting protection to the oppressed Earth. Ashavahisht replies that none actually exists on the globe of earth who by reason of his non-injuriousness can fill that post, yet Ahura knows the fitness of all persons past, present and future, and the appointment must go wheresoever He chooses. Thereupon Omniscient Ahura replied that save Zarthushttra none could be found, who could come up to His level, and hence He was appointed the *toiler for* and the *prosperor* of the Earth. Then Ahura is again questioned by Asha and the Spirit of the Earth as to who could teach people instructive *Mathras* and the way to prosperity. Ahura replies that Spitman Zarthushttra alone who kept His commandments, could be the Teacher of the duties of the world, and hence he could be endowed with eloquence. On hearing this the Spirit of the Earth burst afresh into lamentations and complained that Spitman Zarthushttra was not strong and inde-

pendent enough, and inquired eagerly when a powerful general would come to her rescue. Yet the decree of the Just Master of our Universe having gone forth, such a short-sighted criticism, availed nothing and down descended Zarthusstra, and He prayed to Ahura and Ashavahisht to be granted all the necessary strength to spread bliss in the world, through perfect control over speech and thought.

YASNA XXX.

This is a very important Yasna which gives a reply to the last query in Yasna XXVIII as to the Origin of the Universe. We have here a summary of the world process, which depends entirely upon the contest between the two Powers of Light and Darkness, or Spirit and Matter, or Good and Evil (or as the Hindu philosophers would say Purusha and Prakriti.) These Powers, however, as we have seen in the Introduction, called Spenamino and Angremino are, both subservient to Ahura, Who cannot be identified with either of them. We shall clearly see from later passages in the Gathas, that Ahura is kept perfectly distinct from Spenamino. It is therefore a very serious blunder, which has been committed by some foreign writers who go so far as to affirm that Zarthusstra was a Dualist, a 'Dwait' as Hindu philosophy would call Him, a believer, that is, in the existence of two Eternal, All-potent Powers, neither of Whom is inferior to the other, neither having control or predominance over the other, neither being ever likely to submit to the other, and last but not least, neither of Them having any One else superior to Him in the whole universe of Spirit and Matter. It is not true therefore that Zarthusstra explained away the phenomena of imperfection and suffering by admitting the permanent cause therefor in the ever-persistent Angremino. Yea, there is no passage wherein it is affirmed even that imperfection and suffering will last for ever. On the contrary the Zoroastrian writings predict a millenium when all untruth, and defect shall be swallowed up in Perfection. The Ahura of the Gathas is not helpless against evil, in fact He is not directly concerned with the fight between Spena and Angre, but is above Them: and it is quite distinctly stated that Spena will win against Angre in the fulness of Time, and Spena will then perhaps return to the bosom of Ahura along with the good creation that He has fostered and strengthened and snatched from the wiles of wickedness and foulness.

The two Minos are aptly described as twins, who respectively gave rise to *life* and *destruction*. The following of Angre

is made up of men addicted to vice so much that though their minds are convinced about the superiority of the rule of Spena, they succumb to Angre's temptations and spread ruin far and wide. Next, we are told that after the awakening of Spena and Angre, Spirit *came down* and entered *bodies* of (Angre's) matter, thus bringing the two opposing Powers, nearest, and in constant conflict. Then, when yielding to the *allurements* of Angre, brings on pain as a punishment, the flesh-bound spirits will be reminded that Ahura who loves Spena is the real King to whom they must offer allegiance, and not Angre. Again, the aspirations towards the realm of Spena are rewarded by blessings, and help from *Ahura's chiefs*, and act as thunderbolts towards the overthrow of the forces of Angre. The law of *Retribution* winds up this Yasna, viz., prolonged chastisement is reserved for the unholy, and benefits and bliss for the righteous.

This Yasna opens with a solemn declaration about the profundity of the disclosures therein made, which will *help* the *impure* and even more so, the pure. If at the first blush they cannot be comprehended, in due time sufficient *proofs* will be vouchsafed, which will strengthen the disciple's faith. The text goes on to express a wish for attainment to Ahura's bliss and enlightenment through *Ahura's own mouth*, power to destroy unrighteousness, by the help of Ahura and His Chiefs, the wisdom to select the laws of Righteousness, and to know what will and what will not come to pass. *Mathras* will help the aspirants to learn the laws of happiness, truth and immortality. *Ilim*, the First Thinker, immanent in numberless radiances, All-wise, All-prospering the aspirant holds dear as the pupil of his eye, worthy to be worshipped, Him the Parent of pure-mindedness and Truth, the Master, the Creator, the Law-Giver. The lazy cheat can never advantage by the beneficent religious commandments. The Lord creates the living beings, the Laws, reason, and energy to work and gives religious injunctions. Those who have acquired perfect purity then ask questions about the two Minos, Spena and Angre. Ahura hears them (and presumably answers them satisfactorily). The aspirant (also) desires *knowledge* as to the present as well as future happenings, and the rewards and the final destinations of the virtuous and the vicious, those that help the wicked, injure the good cattle and the always truthful, on the one hand, and those that wisely work for the advancement of the family, the city and the country. The aspirant seeks fur-

thermore to know .the *signs* and *marks* of a pure mind. It is only the deeply versed that are fit to inquire about such religious matters and a fortiori to an answer to them. Let the wicked *never hear the Mathras* and their suggestions, for that will lead to the ruin of the family, the city and the country. Whoever is wise enough to listen to and reflect upon Truth as prevalent in the visible and invisible worlds, is a ruler over truthful words and his own tongue, and engages in the good (holy) fight (between the Lower and Higher selves) by the help of the brilliant Fire of Ahura. The man who cheats the pure has to live in a darksome abode upon noxious food, and to lament. On the other hand whoso by his thoughts and deeds is Ahura's friend will receive *health* and *immortality*, *prosperity*, *righteous authority* and *the bliss of a pure mind*. (Here we have a clue to the meaning of Paradise, Heaven, Behesht which is none else than a state of beatitude, resultant upon purity of mind, without being concerned anywise with objective conditions or phenomena.) The fortunate wise man guards Truth with great care with his strength, thought and deed, and he is, indeed, a great *Helper* of Ahura.

YASNA XXXII.

This yasna is a disquisition upon the moral government of the universe.

The relatives, co-workers and the following of the Opponent prayed to Ahuramazda for success against me (perhaps Zarthushttra), but without avail. 'May we be the apostles of the Lord, successful against the transgressors of the Law', cry Zarthushttra and his colleagues. Ahuramazda favourably receives the supplication and grants the boon. As to the Daevas they are all of Angre's seed, worshipped by the cheats and the lost, as they are the incarnations of fraud, delusion and misleading lies. They have perverted men's minds, and placed them on a wrong scent as to the true bliss of *existence* and *immortality*. But they little dream of the swift Nemesis that will overtake and overwhelm them, under the just eyes of the benign Ahura. Yima (Jamshed or Yama of the Indian Shastras!) for instance, (who first introduced flesh-eating) uttered words that hurt mankind, and I (the composer) agree with the chastisement meted out by Ahura to him. The impure misconstruers of religious mandates, bewilder men's thoughts, so that they miss the true, righteous motive and wish, which are the ground-work thereof. Those that *revere* not the Earth

and sun, do help the sinful, devastate fields, smart the pure, and subvert the teachings of religion. So do *those that account the wicked great*, that annex their employers' wealth, that hinder the righteous from their path, and men from the noblest deeds, that destroy cattle for sport, that amass ill-gotten gains, and that honour the authority of the faithless and the lying, that seek to feather their nests when in power, that mar the world's happiness, that are *discontent*, and that drive back the holy from Truth. Ahura will annihilate the faithless (faithlessness!) and the heedless (heedlessness!). The *training* afforded by this religion removes all doubts.

YASNA XXXIII.

Primeval law holds sway over the whole creation and the just decrees thereof none can evade. It must be *preached*, and wickedness put down, and virtue in the relative, the business man, and the servant, and the tender care of cattle supported. By *prayers* the composer desires to be helped to surmount pride, deceit with collaborators, contempt towards inferiors, and negligence about the feeding of cattle. The composer and every Zarthoshti too who recites this composition, calls down Sarosh, the Best Yazad, for acquiring a long life, and reaching the *paths of Morality wherein Ahura has His abode*. He invokes Ahura purely and with the best motive and prays for His presence, and communion with Him as regards Religion. Next, the composer *calls down Ahura Himself*, that He might enlighten Him as to what is best. He asks to be informed as to the foremost object (of religion), which known, heartfelt praises of Ahura might be begun and continued. He also seeks the gifts of Khordad and Amardad (Health and Immortality). Ahura and Behman being in *harmony* co-operate with all excellence. The composer or the faithful who prays, seeks all the *blissful states*, that have been, are and will be allotted to man, *strength* of body through pure-mindedness, *truthfulness*, *power* and *prosperity*. He invokes now Ahura, (Spenta-)Armaiti, Asha (-Vahisht), Behman and Kshethre (-Vairyo)¹ —all, so that They might grant his prayers and be kind and merciful to him in every way. He moreover begs of *Ahura* purity, strength through his *humility*, dauntless *courage* through righteousness, *authority* through his pure-mindedness: of *Kshathre-Vairyo and Behman* their particular gifts, and of *Spenta-Armaiti*, the true teachings of Religion through truthfulness. Zarthushtra is

1. Ahuramazda, Aspandarmad, Ardibehesht, Behman, and Shahrivar.

finally heard boldly and entirely dedicating His life and all that is His to Ahura, (thus indicating with telling vividness the manner in which all the previous prayers could be made acceptable to Ahura and responded to fully by Ahura.)

YASNA XXXIV.

This Yasna which ends the Gatha Ahunavaiti is a beautiful conclusion of that mighty Gatha, inculcating self-sacrifice and prayers, submission and faith, and freedom from hate and injury. The speakers first and foremost *dedicate* all acts, words and devotions that secure immortality, righteousness, power and bliss, to Ahura.

The Yasna goes on thus. The pure deeds of the pure are offered to Thee, Ahura. With prayers and divine psalms worthy of Thee, may we (the speakers) *reach* Thee, Ahuramazda. May we offer up Myazda, to Thee and Asha (vahisht). In Thy beneficent rule, O Ahuramazda, all creatures are protected through Behman. The perfectly wise man is he who in all matters *prays* to Ahuramazda and those connected with Him (the Ameshaspends and the Yazads). We wish (well) through Ashavahisht, for Thy Fire, strong, brilliant, courageous, always delightful, remarkably helpful, the chastizer of those that harbour *hate* and *vengeance*. What is Thy kingdom, O Ahura, based upon? We have deemed Thee apart entirely from the Devas (fiends) and wicked persons, and acknowledged Thee the very highest. Reveal to me the rules of conduct in life, wherewith by dint of greater devotion, as Thy worshipper and psalmist, I might *reach near* Thee. Where are Thy devotees who pure-mindedly value religious mandates as the truest *wealth*, and *obey them equally in prosperity and adversity*? O Asha, protect us, as we know none save Thee, for the Ashmogas and Devas frighten us. Only the weak are influenced by the heretics, who are untruthful, and evil-intentioned. From those who knowing Spenta Armaiti to be Thy beloved, are yet neglectful of purity of mind, and lead vicious lives, Truthfulness departs completely. Both Khordad and Amerdad are Thine to nourish. *Devotion* increases through the governorship of Behman and Asha (vahisht). Power is acquired through These. Ahuramazda abolishes and removes *hate* and *injury*. Ahuramazda, teach us Thy laws, Thy prayers and glorification, so that I might *plainly* hear them. Instruct us in the ways of *Behman* through truthfulness, and as to the commandments of *World-Saviours* (Soshyants), and as to the

rewards awarded to those endowed with pure wisdom. Ahuramazda has bestowed pure *wisdom* upon the physical lives of those who on this revolving globe, are engaged in deeds dictated by a pure mind and advance wise deeds through truthfulness. Oh Ahuramazda, tell me Thy excellent religious laws, that I might pay my debt of hymning Thy glory with pure-mindedness and sincerity, so that through Thy authority and in consonance with Thy will, Thou mightest indeed *refresh* (restore or rejuvenate) my life (or give me the mystic second birth after death in the flesh)!

Ushtavad Gatha.

YASNA XLIII.

This Yasna praises benevolence, places Ahura beyond good and evil, holds Fire worshipful, lauds truthfulness, and wisdom received through revelation, puts forward the necessity for preparedness before revelation, enjoins contentedness, and assures us of a face to face meeting with Ahura.

This Yasna opens the Ushtavad (Ustavaiti) Gatha, with the enunciation of that Immortal Law that happiness comes to him only through whom happiness accrues to others. Health and strength may Ahuramazda the independent Ruler, grant to the benevolent, and to me (the speaker) for enabling us to cling to truthfulness ¹. Grant me through (Spenta-)Armaiti blessings, bliss and a life under the direction of a pure mind. He is most fortunate, who being glorious, maintains (to the end) his glory. O divine Ahuramazda *shew Thyself publicly!* Whoever *preaches* the laws of the visible and invisible words, does better than the best. He is Thy adorer, is of Thy party, is wise and a prosperity-bringer. I shall hold Thee Omnipotent and Nourisher, because Thou blessest with the same hand by which Thou helpest the virtuous and the *impious*.²

May I attain to strength of the pure mind through the help of Thy *Fire*, the keeper of the power of righteousness! When I found Thee highest in creation, I verily deemed Thee the prosperor. Thou wilt till the end of creation, bestow reward and punishment on the good and the wicked respectively, in accordance with Thy *just* methods. At that end of the creation Thou Ahura, *wilt come* along with (Spena) Mino, Shehrivar and Behman, through whose deeds the people of the world are prosperous because of purity ³.

1. What a very sound proposition this is goes without saying, though made light of by inexperienced religious enthusiasts!

2. This administers a deadly blow to the theory of some writers, who seek to foist Dualism upon Zoroastrianism, and even to attribute impotence to Ahuramazda, as far as evil is concerned. On the contrary here Ahuramazda, All-embracing, is seen to be behind evil as well as good!

3. This is another hit at the aforementioned theory of Dualism, as Spena Mino is far too clearly distinguished from Ahuramazda, to be mixed up with him.

(Spenta) Armaiti will teach those people Thy wisely appointed Laws. I [Zarthusht] deemed Thee verily the grantor of blessing because (through Thy dispensation) Behman came to me and asked me ' Who art thou and to what side dost thou belong ? ' Then Zarthusht told Behman first of all that He wished to be openly a foe of the wicked and a great joy-giver to the true. ' May I, ' said Zarthusht, ' be engaged in adding to Thy glory (O Ahura !) as long as I have Thy praises and songs of adoration on my lips '. When Behman came to me and asked what I wished to love and revere, I replied that so long as I had strength I should hold precious, worship of Thy *Fire* and *righteous gifts*. Grant me *truthfulness* that I might be a follower of (Spenta) Armaiti. I ask questions because every one of them asked through Thee (and answered) infuses into me courage. By Thy help every Ruler can maintain his high ideals. I deemed Thee truly bountiful when Thou didst send me Behman and I became *wise* through Thy words. Yet whatso Thou hast taught me is difficult to spread amongst humankind, because whatever Thou hast communicated is supreme (and men are too backward to realize its magnificence and magnitude). Let me not know what I am not worthy to hear. Let me be ready in due time before Sarosh the mighty, majestic, law-abiding (Revealer), approaches me, so that those who are fighting for the faith might, (by my preparedness and perfect apprehension of Sarosh's revelation) have the benefit of Thy blessings. Grant me an exceptionally long life. May I encourage all the Advisory Chiefs and all those who remember Thy Mathras ! I deemed Thee truly bountiful when through Behman Thou didst instruct me that *contented* thought is the best thing. No perfect man can please the impure one, because the latter reckons the former evil. O Ahura, Zarthusht looks with veneration on Thy (Spenta) Mino and so will any (sensible) person. May *truthfulness* conquer with full splendour and might. May Armaiti under Thy (resplendent) kingship carry forward Her work and through a pure mind grant blessings in conformity with (the merits of) deeds.

YASNA XLIV.

This Yasna propounds acute questions, resolves all aspirations into one viz. : the love of Ahura alone, repudiates slander of the Lord's gifts and untruthfulness, praises Mathras, hints at the acquisition of a guide on the path (for each individual), alludes to prizes only that they might be dedicated to Ahura,

reaches out to perfection of manhood, and cries down injustice and wickedness. It runs as follows.

Ahura, I ask Thee, as there is need of offering prayers to Thee, to help a *friend* like me, by giving lessons as to *prayers*. What is the foundation of the best life and what is the fruit of accepting both these (worlds, visible and otherwise)? Thou Ahura art truly the prosperer, the destroyer of sin, and our friend in both the worlds. Who, O Ahura, was the first creator and parent of Truthfulness, who chalked out the orbits of the sun and the stars, who is there besides Thee, by whose instrumentality the moon waxes and wanes? Who has kept the earth and the skies from falling down, who made the waters and trees, who bestowed rapidity upon the winds and clouds, who has created the good mind? What artisan gave being to light and darkness, sleep and wakefulness, (the pairs of opposites), morning, noon and night? Does Armaiti because of Her actions further purity? Hast Thou based Thy government on righteous-mindedness? For whom hast Thou brought into existence this delightful, revolving world? Who made agreeable Armaiti? Who by sagacious foresight made the son dear in the father's eyes? I seek the replies from Thee bountiful, unseen Ahura. I ask Thee of Thy 5 commandments. What is the goodness that will secure my Soul, beatitude and fruition of desires? How shall I keep undefiled the rules of the holy religion taught me by the Prudent Master of Kingship? O Ahura because of Thy just rule Thou livest in the *same abode* with Ashavahisht and Behman. Tell me about this religion which of all *extant* religions is the most excellent, which brings prosperity because of righteousness, and morality because of perfect purity of mind. O Ahura! may all the wishes and desires of my wisdom *turn to Thee alone!* How will Armaiti affect those to whom Thy religion is revealed? Of those persons whom I commune with, who is just and who impious, which of them has Angremainyush on his side, and resembles Angremainyush? That unholy man that *slanders* Thy blessings and me, why is he not deemed the dependant of Angremainyush? How shall we repel from before us *falsehood*, and the *faithless* and those that are unwilling to follow righteousness and promote morality? How shall I deliver untruthfulness bound hand and foot to truth, that with the help of Thy incantations for uprooting deceit and wickedness and intrigue and treachery, I might eradicate them? As Thou art the Watchful protector, tell me how Thou wilt

confer success between these two contending armies (of good and evil in the human nature or religion and irreligion), and on which of them, agreeably to Thy fixed laws. Which man can slay the enemy (sin) by Thy *Mathras*, that guard? Show me who will be a Wise *Chieftain* (or Guide or Master or Preacher) to me in both the lives (viz, on formless, as well as visible planes). May Sarosh the Revealer reach whomsoever Thou lovest, through the aid of Behman. How shall I attract Thy *love*? How shall I attain to perfection? May I obtain as my chiefs Khordad and Amerdad by the means of these Mathras, which are a precious treasure to the pure. How shall I deserve the prize of ten pregnant mares and one camel, of which I have been informed through Khordad and Amardad, that I might *dedicate* both to Thee? What will be the immediate punishment of him, who does not grant that prize to the person who merits it and to the truthful man? I am aware (though) of his punishment in the end. What is the path of the Daevas, that fight the deserving persons, and that are the cause of Karpas and Usix calling down ruin upon the earth, and contribute to the mightiness of Kavis? They do not allow the cultivation of righteousness through truthfulness.

YASNA XLV.

This Yasna states the irreconcilability of the Good and Dark Powers, lauds Mathras, discloses the fact that Ahura can never be imposed upon, and that Ahura bestows health and immortality, reveals Himself plainly, grants instructions, is the foresighted fountain-source of both woe and joy, and has appointed World Saviours for our Salvation. It reads thus.

Ye that come from near and afar, hear what now I publicly proclaim, and listen attentively thereto, and ponder thereupon, so that those that distort religious teachings might no more render your life turbid. I am first declaring to you what passed between the *prosperity bestowing* (expanding) Mino and the *restricting* Mino. "Neither do our thoughts, advices, understandings, manners, words, deeds, consciences, nor souls agree with each other." I am expounding to you what Omniscient Ahura propounded to me as worthy of being learnt foremost of all in this life, and it is this that whichever of you will not obey the *Mathras* as I do and recommend, will ultimately come by harm. Of Ahura, the best in this world because of purity, the parent of righteous mind, Whose daughter is the virtuous Armaiti, Who knows all, Who has granted this religion, I tell ye plainly—He the knower and seer of every-

thing is *undecceivable*. Those that will obey and deeply meditate upon the religion that Ahura has told me, will acquire *health and immortality*. Ahura will *appear* to them that are engaged in deeds directed by pure-mindedness. Ahura will hear prayers through the bounty-spreading Mino. *He will instruct me* through his best understanding. The charitable of the past, present and future times may expect grace from Ahura. The soul of the pious seeks immortality : the sinful have great afflictions and torments to encounter. I praise Ahura because surely knowing Him through pure thoughts, speech and acts, I now *see Him* distinctly. His praises we shall place in Garone-man. We wish to please Him, Who for our *good* gave birth to *pain and pleasure*. We desire to worship with humble devotions Him, Who is known in His infinite power as the Great Knower and the Life Bestower, and Who has ordained through pure-mindedness *bliss as well as immortality*. Ahura is the friend, helpmate and parent of those that hate Daevas and the wicked, and of those that through this pure religion venerate Ahura, and the profoundly versed *Soshyants* (Saviours).

YASNA XLVI.

This Yasna opens with a dialogue which puts Zarthushttra (and His true disciples) upon a par with Ahura, reveals a yearning for the coming of Soshyants, advises the stamping out of sinfulness and complete freedom from compromise with or help to the wicked, belauds devotion, complete *faith*, righteousness for its own sake, just use of power, proclamation of the religion, and obedience thereto, discrimination between right and wrong, justice and foulness, reminds us of the wise Teachers, and of the possibility of union with Ahura. So it runs :—

Whither shall I turn owing to the relinquishment (of this religion ?) by my relations and following ? Neither the artisans nor the wicked oppressors of the country please me. This being the case how shall I be able to please Thee ? I am disappointed because of this. I have little means and a small following, so look at me, O Lord, and extend to me consolation as one *friend* would to another. Teach me the wealth that consists of a pure mind gained through truth. For the prosperity of the world of purity, when, O Ahura, will the supreme wisdom of the *Soshyants*, magnificent as the bright day, reach us with forceful sounds from the skies, (or via the divine tongue). Those sinful ones that have oppressive strength and that cause life to perish, because of their evil works, restrict the movements of the friends of truthfulness, and the cattle

of the city and the country. Whoso *rolls down* those wicked ones from their authority disentangles the cattle and the ways of good wisdom. Whoso fails to do this, though fully able, must be accounted to be on the side of Druj. For whoever is *very good to the impure* is himself vicious. Whilst it is equally true, that whoever *holds the pure dear* is himself pure. These are the fundamental principles of this religion laid down by Ahura. Who will protect me and mine, when an unholy person ~~stares~~ at me with vengeful eyes? Who save Thee can grant an increase of Fire and mind (the powers of the spirit and intellect!)? The flame of the ire of him, who means harm to my belongings, will not injure *me*, because of his evil actions. But his hate will rebound and he will reap the fruits thereof *himself*. Who is that man (Teacher) that preached to me that Thou art fit to receive the highest reverence and art the generous master of truth? The words of truth reach me through Thy good wisdom. (Now follows a most memorable passage). Whoever, O Ahura, male or female, putting *faith* in me, is *righteous for the sake of righteousness* and exercises authority with a pure mind, (him and her alone) I shall show the way towards Thy worship, and help cross the Chinvat Bridge (separating this world from the pure one). The Karpas and Kavis mean to afflict the lives of men by their strength. Their souls and consciences have hardened them. So though they march towards the Chinvat Bridge, their abode is for ever the place of the Drujs (as they cannot cross it). Yet out of the descendants of Turani Frayan, there are those born with pre-eminence and glory who through truthfulness, render abundantly prosperous the regions of Armaiti. Because of their pure mind they are *one with Ahura*, and for their beatitude Ahura shows them the good way. Whoever shall *please Zarthushttra*, (by obedience to His revealed religion) is fit to preach (it). Him Ahura will grant (immortal, blissful) existence, and Ahura will rejuvenate the creatures and countries through him. Him Oh! Ashavahisht, we reckon as Thy sincere friend. For this great enterprise O Zarthushttra, who is Thy true friend, and who does aspire heartily to *proclaim* the religion? Verily Kai Gustasp himself. Those, whom Thou, O Ahura, hast counted worthy to sit in Thy assembly, I remember with words begotten of pure-mindedness.

To ye the progeny of Haichatasp of the family of Spitman, I shall reveal the religion, by reason of the fact that you (deserve this because you) *discriminate between right and*

wrong. O Farshostar of the Habub family, go then towards *Those Guardians* who have been chosen by us for the good of the world, and towards humble purity, pure-minded authority and the self-appointed abode of Ahura. I shall praise thee Jamasp Hakim of the Habub family in poesy. Ahura with His All-knowing purity will love him, who ever sends up offerings of *devotion*, with open and avowed *obedience*, and is able to distinguish between what is just and what is not. Whoso shall please me, will in return get an excellent boon. Whoso shall afflict us, will have confusions poured upon him. Through truthfulness I have resolved to do Thy will. O Ahura, Thou taught'st me that whoever shall work with purity and sincerity for me Zarthushtra, will undoubtedly have all honor and wealth on this revolving globe, and will be held worthy of reward in the coming world.

Spentomad Gatha.

YASNA XLVII.

This Yasna begins the Gatha Spentomad. In it we are strikingly reminded that Ahura is the original out of whom Spena has emanated along with Angra, we take it for bringing the imperfect world of forms into manifestation, and for spinning it through gigantic periods of times on the way to perfection. Thus the argument that the Gathas suggest the theory that the world is the outcome of the working of only two contending, almost equal Minos Spena and Angra, is proved baseless and entirely misleading, if not mischievous. Ahura is One and alone, unsurpassed, without a rival, and rules according to His pure, untrammelled will, for the helping of the Spirit evolving through Matter. But He governs not by whims, but only in the strictest agreement with His own Laws, that are immutable, over which Ashavahist keeps guard.

The Yasna runs this wise. Ahura grants us through Spenamino, when we work righteously and with good thought, word, and deed, happiness, *immortality*, and pure-mindedness. *Everyone* (without distinction of caste or creed or nationality) is able to obtain the best gifts of Spenamino by virtuous speech, and works done with all one's heart and all one's soul under the guidance of a pure mind. Ahura is the parent of Truthfulness only because of His wisdom. Thou, Joy-giver hast in consultation with Behman, created this pleasant universe and Armaiti 1.

The pure stand only in need of a little. The impure have numerous needs, which it is difficult to satisfy. *Ahura assuredly grants that which is best to the true and righteous* (mark not merely to the true Mazdyasnan or Zarthosti). The sinful man remains aloof from Thy love, and has to live in company with and in the abode of Akoman. Ahura decrees justly through Fire between the two rivals (the pure and the impure), having regard to the degree of purity in either, and such a decree is truly satisfactory to those rivals.

YASNA XLVIII.

This Yasna is remarkable for its invocation of Ahura to send the Saviour Soshyants, the vice-gerents of the Immortals

1. What a tone of heartfelt optimism!

on our globe, for the helping of the pure ones. As They are immortal, They are existing even now, and though for the whole mass of humanity They will come only when after untold ages it has perfected itself, we can quite understand that if some of us struggling humanity, known as divine fragments, happen to reach that stage of perfection, earlier, or say, even at this moment, Those Soshyants must descend for the sake of such and instruct them. Christ has left a promise that He will be with His disciples and is believed by the faithful to be present in the holy sacraments and whenever His name is duly remembered by His disciples. This notion lifts religion out of the slough of despond, and the cemetery of dead and burnt faith, into the bright sunshine of the freshness and vigour of life. In this Yasna, again, besides expanding the idea of the coming of the Soshyants and the merging of the pure in Ahura's wisdom, we have the most practical and powerful morality preached in the injunction to suppress anger and root out of the heart all hatred.

When Druj (lie and deceit) shall be killed by philanthropy and righteousness, and when fraud shall disclose itself in its true colours, then Ahura Thy worship will spread its benefits abroad. Ere trials of high or low import grip me, tell me, Ahura, whether the impious man will triumph over the pious. The sagacious ones (alone) are by reason of their purity instructed in the mandates of bountiful Ahura, which are secret. Every one can reach Thee Ahura through pure wisdom. Whoever keeps his mind more and more pure and holy, obeys his religion both by the tongue and acts. His wishes are tuned to his faith and fealty. His final destination is *plainly in Thy wisdom*. O Armaiti, may good monarchs hold sway over us and not evil ones. Purity is from a man's birth onwards the best for him. Industry must be used on behalf of cattle, that increase our food stuffs. For they are our precious treasures, by yielding us strength in obtaining the objects of our *pure motives* ¹.

Ahura grew vegetables for their sakes, in the original creation, through Ashavahisht. All ye who wish to hold fast and firm by the way of truthfulness, through purity, have control

1. This proves that cattle were not merely regarded as earthly wealth by the half-civilized (!) people of Zarthusht's time. Those ancients had a high conception of the part cattle play in helping mankind to be good and pure. They are our less evolved, less strong, less conscious, younger brethren, that share besides, the burdens and toils of life with us.

over the *demon of anger*, and *hew down all hatred*. What, Ahura, is the original object of Thy Monarchy? Which are the effective prayers, which will enable my soul to gain Thee in reward and Thy blessings? How shall I through purity secure the leadership of Those whom Thou hast publicly appointed the *Helpers* (Masters or Saviours)? If Thou art ruler over all through goodness, then let me know when shall I be able to resolve my doubts about the precise ultimate fate of those that lead a pure life? When will the men with *perfect illumination* (Masters or Soshyants) come and when will They eradicate intoxication, that ruins the world? When shall we attain to pure-mindedness, and the flourishing, delightful abode? Who ridding us of wicked oppressors will procure us happiness? They are the *Soshyants* of countries who with purity of mind, righteousness, and with deeds in harmony with Thy laws, O Ahura, will indeed cling to the Science of Religion. They are Soshyants because They are ordained the puissant opponents of Hate! 1

YASNA XLIX.

This Yasna makes fairly clear the positions of the pure-minded and the impure-minded and their associates, and sings praises of the souls of the pure and of prayers.

I, who wish to keep pleased the dejected in the fight for purity, am opposed by the strong Bendva. In my affliction come Thou Ahura with Thy good gift. I seek to encompass the destruction of him (Bendva, the personification (?) of evil). The erring path of Bendva creates anxiety in me. He is the smiling swindler, who never accepts the justice of our humble, prosperity-bestowing purity, and is unaware of pure-mindedness. Righteousness has been ordained through this religion, for the *world's welfare*. The Druj's creed has been inflicting injury upon the world through impiety. I accept the chieftainship of pure-mindedness 2.

I despise and repudiate even all the *associates* of the wicked. This religion will be followed by every pure mind and sincerity will enable the mind to concentrate attention

1. How transcendental a philosophy that probes the depths of all human feelings, and arrives at the ultimates of Hate and Love, and gives the palm of saviourship to Those that do earnestly, purely, and whole-heartedly love God's creatures, with an equal eye!

2. This shows that the fight is going on inside the individual's breast between good and evil, and not outside between Zarthushtira and a Chief of his enemies, Bendva,

thereon. O Ahura, who is appointed to be my *helper*, by the law, and who my relation, who might teach me about the (mighty) work (of meeting Thee)? O Ahura, Thou wilt grant the power of safeguarding and the leadership of righteousness to Farshostar. I supplicate Thee to grant this boon, so that we might *for ever* be much *beloved* in Thy just rule ¹.

The industrious benefactors will listen to the religion. The true should never accept power at the hands of the wicked. Like (Gustasp ? and) Jamasp Hakim the faithful merge in the highest reward (Ahura ?) because of purity. I entrust to Thy care and refuge *pure-mindedness*, the *souls* of the righteous, and *prayers*, which help me to acquire humility and prosperity. However, Devas will go with noxious food to greet those with evil power, the immoral, the indecent mouthed, the evil-motived, and the evil-minded. Their existence will be confined to the residence of Druj. What is the kindness reserved by Thee Ahura for Thy meek Zarthushttra in view of His virtue and pure-mindedness? I shall do Thy will, seek what is the best (Thyself ?), and chant songs of hallelujah !

YASNA I.

This Yasna is deeply occult, and alludes to the various stages in the upward march of the true Zarthosti, culminating in that union with Ahura (known as Wahadat by the Sufis, Moksha by the Hindus, and Nirvan by the Buddhists).

Has my soul longed for the aid of any one? Who shall save *my beast* (lower self) save Thee, Ahura and purity? Who has been known to have been appointed for me (a protector or Teacher)? How shall a man take this joyful world, who wishes it ever full of abundance? Those who lead pure and sincere lives and those that have attained glory, *merge* in the full effulgence of the *Sun* (reach the Sun's plane !). Take me to that stage and grant me that condition ².

Ahura I shall everlastingly sing songs of Thy glory with purity and steadiness, which enables everyone to acquire his wished-for objects, and may I hear Thy praises sung in Garoneman ! ³.

¹ The very far-reaching words of this sentence put us on our guard against construing the petition into one for success at a particular time, through the instrumentality of a particular man, over an earthly foe.

² Evidently this is a reference to the purification and perfection of the human ego by evolution not merely on this earth, but on other planes, with other consciousness and at other places, one of the most glorious of which planes is the sun's (Khurshed-paya?).

³ This seems to be a stage above the plane of the sun.

Grant effectual and open assistance to him who propagates Thy religion, so that he might with all vigour bestow upon us bliss. (That man is none but) Zarthushttra, the custodian of knowledge, the friend with a tongue always directed aright, who utters Mathras heartily and humbly. Every *pure-minded* man can explain the meanings of these Mathras pregnant with *hidden* significance. I am fixing my *whole attention on Thee*, after having reached through righteousness, the advantageous, powerful and immoveable paths of Thy devotion ¹.

Hence Ahura be my beacon-light and helper. *May I reach Thee* with a heart full of well known poetic hymns and hands upraised supplicatingly. May I reach *Thee, Thee Ahura*, through purity, through prayers accompanied by ceremonial offerings, and through pure-mindedness. Thy psalmist, through these devotions, through purity and deeds dictated by pure-mindedness, may I reach Thee ²!

Now that I am constant in my pure intentions, I wish to be like a prudent man, Thy petitioner and an aspirant after *Thee*. Through purity, whatever acts I perform, will appear worthy of reverence. All the stars, the Sun, and the herald of the day are revolving for Thy glory. So long as I have pure strength I shall as hitherto from the outset be celebrated as the glorifier of Thee. All the wishes of those that do *pure actions*, which are deemed the *highest* in rank, Ahura fulfils because of the pure-mindedness behind them.

1. These paths seem to be above the states that have secured existence in the Sun and in Garoneman.

2. What an emphatic expression this of the final goal of perfection, to wit, merger in Ahura above and beyond all the other stages afore-stated!

Vohukshathra Gatha.

YASNA LI.

This Yasna forms the whole Gatha Vohukshathra. It inculcates pure-mindedness, goodness, forgiveness, resignation, love of mankind, and reverence of Mathras, care of the lower animals, preaching of the Good Law and friendship of those most excellent in faith and devotion, and promises in return, health, immortality, strength, instruction in religion, and success over impurity.

Righteous power, which is a wealth desirable and helpful diffuses prosperity, happiness, and so on through holy deeds. I deem Thee Ahuramazda of the foremost rank because of purity and so too Thee Armaiti! Grant me the fruition of my desires. Those who with deeds, purity, speech, and pure-minded prayers deem Thee a Chief, O Ahura, whose foremost Guide Thou art, will *finally merge in Thee*, because of their glory. Where is the leadership of *goodness*, where is *forgiveness*, and where enters perfect *pure-mindedness*, *whither* is *Thy rule* Ahura? The hard-working wise men inquire about all this for bringing increase to the world. Whoso pleases Ahura with prayers and offerings, him Ahura grants better than good (Himself?). Whoso does not pray to him comes by worse than evil. Ahura the creator of animals, water and the vegetable kingdom, grant Thou because of pure-mindedness *health, immortality, strength and knowledge about religion*. I shall by all means proclaim Thy *Mathras*, that the wise may know that happiness and misery are inevitable for the good and the wicked respectively. Those that go on the evil track are wretched miscreants. Who is the true friend of Zarthushttra, who, asked questions with purity, through whom can pure-mindedness be attained, who is known as appointed for that eminent enterprise? Zarthushttra the prophet is not pleased with the sodomites and the irreligious. The religious path of the pure *crushes* that of the impure beyond doubt. Karpas are incapable of fruitful friendship or eminent work. They do not inculcate the *carc-taking* of cattle. So they will finally go to the abode of Druj. That reward which from times primeval has been ordained for the Magavs (the righteous religious men), that will be yours too, with blessings, on account of pure-mindedness viz: the Garone-

man (state) wherein Ahura first entered. Whoever being versed in *religion*, with *love* of humankind and with increasing *purity* of life, *preaches* Ahura's law belongs to the camp of us (Teachers and Masters). Of those that have been and now are, such as are *best* in performing Yezeshne (or prayers of Ahura), and are thereby know to Ahura, I here remember by their own name and I aspire to *reach near* them with love.

Vahishtoisht Gatha.

YASNA LIII.

This short Yasna forms what to us is known as the Gatha Vahishtoisht. It lauds purity of life and high ideals, faith in Religion and in prayers. It declaims against position gained by degrading methods, companionship of the vile, impurity of thoughts, all evil-doing, perversion of faith, and last but not least, injury to the pure-hearted. It winds up with the most reassuring promise that the poverty of the pure never keeps them from attaining to perfection and Ahura's highest blessings.

Thus runs the Yasna. Spitman Zarthushttra's highest aims were accomplished when by dint of purity He obtained from Ahura two boons, (1) a perpetually *pure* life and (2) the birth of *aspiration* to know the mandates of and acts enjoined by the good religion in the bosoms of those that formerly obstructed Him (Zarthushttra). Now that they are eager to glorify Ahura with unshaken *faith* in the Science of Religion and in *prayers* accompanied by ceremonials: owing to their right mind, speech and actions, Kai Gustasp who accepted Zarthushttra's religion and the illumined Farshoshtar, will most certainly train them in the paths of purity, the religion of *Soshyants* (Saviours), formulated and formed by *Ahura* ¹.

Women as well as men share in the fruits of obedience to this religion. The woman that being pure, remains faithful to her husband, her relatives and the industrious, and true men, will have the amplest fulfilment of her pure wishes, and Ahura will grant her for aye (the state of) Garoneman. Zarthushttra thus admonishes the married, (or those that have known what divine love is). Acquire puremindedness in life through the tuition of religious men, and sincerely go on loving each the other, so that each of you may be blissful. But openly close the door to the advancement of the path of Druj, O, ye men and women. Release your bodies from prayers to Druj that you may not have relations with Druj. Greatness won by *dishonor* is ruinous. Spoil not your higher life by following or keeping *comradeship* with wicked men that overturn righteousness! All ye men and women! when the will-

1. Christ has promised similarly that even after His crucifixion He would be with His disciples to instruct.

o'-the wisp of greed that is buried in the innermost depths of your hearts, is extinguished and when all *impure thoughts* cease, then will you obtain the prize of such a mighty achievement. Therefore gird up your loins for that supreme undertaking else you will in the end have to groan 'Alas, Alas.' May evil-doers be discomfited, despised, ridiculed, covered with lamentations, smitten by those wielding good authority, ostracized from village and town, caught in fetters, and soonest overwhelmed by pestilence. The devoted priests have to undergo dire straits by reason of the existence of those with *perverted* faith. Those that willfully *injure the pure* are sinners. Where is that righteous Lord, who will sweep off the liberty and lives of such? Verily O Ahura, Thy rule is so beneficent that *the poor but pure* man attains to Thy highest blessing.

THE GATHAS WITH COMMENTARIES.

Ahunavat Gatha:

YASNA XXVIII.

Holy Zarthushttra's thought, word and work bring prosperity or blessings. Ameshaspends acknowledge (the sanctity or authority of) the Gathas. (Or may the Ameshaspends approach for welcoming the Gathas!)

O pure Gathas, obeisance unto Ye!

Commentary: Blessings crown (the repetition of) the words of Holy Zarthushttra, and the Gathas have a sub-GATHAS
SANCTIFIEDlimity which the Ameshaspends are expected to admit. Evidently the Gathas have a significance too deep to fathom, now that we have lost the key to their origin and purpose. We can but infer that the apparent meanings are often glosses, and that the true interpretation might be according to the value of numbers represented by each letter and each syllable, and the astronomical, physiological, psychological or cosmogonical data revealed thereby. Ancient scriptures were ever buried deep within the hearts of those who were selected with the greatest scrupulousness and after the most fiery tests, as custodians of undying truths, which were never to be cast before the public as "pearls before swine". Those acquainted with the esotericism which underlies all exoteric faiths, alone will be able to reverently bend their heads with sincere devotion, and mutter, "O pure Gathas, obeisance unto Ye". The study of this book will little appeal to one who regards the ancients as simpletons, and their mighty sayings and doings as fantastic and mythic. Happily such an attitude—begotten sometimes of Western perversion of facts, and villification of the Oriental learning, grandeur, science, art and religion carried on for centuries together, and thralldom to the West in regime, and in the intellect,—is gliding away, ushering in a truer estimate of the unequalled achievements of the godlike Oriental. Sons of the land of the Sun have of late been overpowered by the glamour of Western tinsel. In time the bewitch-

ment will be perceived, and when West and East are weighed in impartial scales, either will be recognized to have her place in the unfoldment of distinct powers latent in humanity. [The Gathas begin with Yasna XXVIII and a reference to the contents of this book will show how many Yasnas in all are included in what we call the Gathas.]

1. With hands uplifted in humility, foremost in this (hour of) bliss I ask for the invisible and prosperity-bestowing Mazda's all righteous deeds (and) understanding of the good mind, that so I might gladden the Kine's Soul (or the Spirit of the World or Universe).

HUMILITY,
RIGHTEOUS
DEEDS,
WISDOM.

Commentary: Just above, we saw that those irreverent towards the past will fall foul of these soul-illuminating teachings. The present verse will permit a clue thereto. The Gathas begin with "hands uplifted in humility." Only the meek shall see the way to Ahura-Mazda. Says Guthrie "Consider how the greatest things on earth have been done by little and little—little agents, little persons, little things." "Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundation of humility," says St. Augustine. "God often works more by the life of the illiterate, seeking the things which are God's, than by the ability of the learned, seeking the things that are their own," maintains St. Anselm.

"There are three virtues which adorn youth especially—modesty; silence and obedience," observes St. Bernard.

Says Beecher "Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint." Thomas a' Kempis affirms, "Neither can they attain to freedom of mind, unless they willingly and heartily put themselves under obedience for the love of God. It may also fall out, that each one's opinion may be good; but to refuse to yield to others when reason or a special cause requireth it, is a sign of pride and stiffness." "Those that are full of truth and heavenly glory, are not desirous of vainglory. Those that are firmly settled and grounded in God, can no way be proud," profoundly remarks Jeremy Taylor. Adds Thomas a' Kempis "For so it is, that he who considers the poverty and unworthiness of his own person, should be so far from conceiving grief or sadness, or from being cast down thereat, that he rather should take great comfort, and be glad; because Thou, O God, hast chosen the poor and humble and

the despised of this world for Thyself, for Thy familiar and domestic attendants.

"Witnesses are Thy Apostles themselves, whom Thou hast made princes over all the earth.

"And yet they lived in the world without complaint, so humble and simple, without all malice and deceit, that they even rejoiced to suffer reproach for Thy Name.; and what the world abhorreth, they embraced with great affection." And again, "O If thou hadst seen the everlasting crowns of the saints in heaven, and with how great glory they now rejoice, who once were esteemed by the world as contemptible, and in a manner unworthy of life itself; truly thou wouldest forthwith humble thyself even to the earth, and wouldest rather seek to be under all, than to have command so much as over one."

The vain-glorious, the proud, the arrogant will have to wait till they have gathered experience, and assimilated the correct proportions of all forms and conscious existences, and through these have garnered true wisdom, which, to put it succinctly, is "knowing how little they know." Next, the text states that the devotee who commences the chanting of the Gathas, has his heart swirling with bliss which comes of his burning love of Mazda, there being nothing more satisfying and blissful to the lover than the singing of unending praises of the Beloved one in Her very hearing. Next, the devotee, the friend of God, seeks besides his own happiness, the weal of the whole world's inhabitants. He wants Mazda's righteous actions, perhaps signifying thereby that he wishes to have powers to emulate them, so as to be able to bring sunshine unto the erring, self-seeking, woeful creatures of the earth. With the same end in view he further prays for the dry light of reason and the intuitional inspirations that follow in the wake of the purity of mind. The Kine's Soul or the Spirit of the Earth has to be gladdened, because as we shall see later on (Yasna, 29 para 1), He is represented as overwhelmed with shame, humiliation and acute suffering owing to the thoughts, words and deeds of the impure, living upon His back.

YASNA XXVIII.

2. O! Omniscient Lord, may I reach near Thee through a pure mind. These benefits both of the material and that Minoi (Spiritual) world which (accrue) from righteousness, grant thou to me, by means whereof might be acquired by me joy-bringing happiness.

**ASPIRATION
TO REACH
NEAR
AHURAMAZ-
DA.**

Commentary: This is the first of the numerous passages in the Gathas which we have already examined pointing to the ultimate goal of every true chanter of the Gathas, which is to reach near Ahuramazda. There is no ground left for inculcating any grosser Ideals amongst the Zarthosti fold than this transcendently lucid one of union with Ahuramazda after attainment of perfection of love, power and wisdom. The Sufis put it with equal but no greater precision. The Sufis seem to be the only remnants of the Zarthosti lovers of Ahuramazda, who under the guise of Moslem imagery, still have kept the divine fire of Love of Ahuramazda burning unabatedly throughout the generations that have elapsed since the close of the reign of the ill-fated Sassanians. The kernel remained with the Sufis, the clothing had to be adapted to the ideas of the Mahomedan rulers, to mitigate the rigors of persecution. Truly 'Straight is the path and narrow the way,' since Ahuramazda is to be reached through a 'pure mind'. All we have to understand is wherein purity of mind really consists. We are plainly told that the advantages of the lower and higher worlds are to be secured by this clear road of righteousness. And to cap all we are assured that true joy-giving happiness greets only the righteous. Running after everything else is pure worry and vexation of the spirit. Righteousness embraces love, power and wisdom, and the attainment to these no doubt brings joy and happiness to the limited human Ego.

3. I sing hymns of glory to that Ahuramazda beyond Whom there is none, and to Ye () Asha Vahisht) and Behman, through Whom are achievable pure-mindedness and eternal wealth. Come Ye, towards my invocations for my bliss.

**PRAYERS TO
THE AM-
SHASPANDS,
WEALTH OF
PURE MIND-
EDNESS.**

Commentary: Prayers are not senseless mutterings as some people claiming the exclusive monopoly of reason would have us believe. The text here prescribes prayers as the very means for acquiring perfect pure-mindedness, which secures the unending riches of joy. Invocations to Ahuramazda, Asha-vahisht and Behman are fully expected to be lovingly responded to by Them. There is no doubt or hesitation expressed as to the virtue and efficacy of these prayers in the sacred scriptures written by One Who was the Friend of Ahuramazda. In certain ancient Scriptures such tremendous importance is attached to prayers that the whole spiritual life of a man is represented as only a continuous, unending service of song to the

Glory of Glories and according to the Avesta itself the purest deed is merely this: "The singing of praises of that creation which is most excellent in purity," Yezeshne Ha 19. 19.

4. Knowing the blessings of Ahuramazda's works, through the means of a pure mind may I take my soul towards Garoneman. So long as I possess the strength and power therefor, may I teach (the world) to yearn for righteousness.

Commentary : Even thought and word may easily be seen to be included within the term "Ahuramazda's works". Well then, the endeavours by good thought, speech and action begotten of a truly pure mind, are promised to be rewarded by Garoneman the blissful state of perfect Wisdom in company with Ahuramazda. Propagandism in the highest sense of the term known amongst the Hindus as the 'Dan' (gift) of Knowledge is here undertaken by the zealous devotee as a *duty* of his to be performed as far and as long as he has strength left to do so. Mouey is easily gotten and spent, in charitable deeds, leaving in its train but temporary reliefs like the alleviation of bodily ailments, starvation and so forth, but the 'gift' of true knowledge lies not in the power save of the purest and most enlightened chosen ones of the Lord, and when bestowed reclaims the wanderer, and the lost from paths of shame and establishes a character, which stands in good stead for all the futurity. The responsibility that lies on the preacher's head for disseminating false or misleading views is correspondingly awful. We need not be beguiled by the present state of misguided and unchecked propagation of untruth from the world's platform into thinking lightly of the attainments necessary for a God-loving preacher. Speech was given that to men might be proclaimed the might and beauty of righteousness. Garoneman here alluded to is sometimes translated as Maguire or Mount of Light which bespeaks a state of highest consciousness and not an abode, wherein the formless, intangible Ahuramazda can dwell. However as we have distinguished between the (three) Ahuramazda's in the Introduction, and between the Formless and the one Manifested in form, the latter may perhaps be supposed to have His residential lofty Mount.

5. O pure (Ashavahisht), having become illuminated when shall (I) see Thee and Behman and the greatly benefitting Abode of Ahuramazda (Garoneman) and

Sarosh Yazad? By the instrumentality of these Mathras, with the (eloquence and convincing power of our) tongue, we can amply impart faith to wicked men.]

TWO AME-
SHASPENDS.
FAITH
THROUGH
MATHRAS.

Commentary : We here note again the refrain of these Gathas, the burden of these Celestial Songs, the ardent aspiration of the Lover, the Devotee to a union with the beloved Ahuramazda, and the Yazads and Ameshaspendas co-operating with Him. In this passage besides the Three in One (as They are sometimes called) Asha, Behman and Ahura, comes in Sarosh the Mediator between man and God, and the Revealer. He is believed to be the seventh Ameshaspend by some, Ahuramazda being not counted as One of them. He is the only Yazad, let us remember who out of our 33 Yazads is referred to in the Gathas, save Those of Them as are known as the mighty Ameshaspendas. Next, we are treated to an estimate of the potency of the Mathras, which if understood in all their bearings, their many-sided interpretations, their color-producing, figure-producing, power-begetting, impurity-destroying qualities, would enable the tongue to repeat them with effects now but faintly shadowed forth at 'revivalistic' meetings, so that fools "that come to scoff should remain to pray", were they to listen to them.

6. O Lord, the grantor of boons, in return for righteousness, come through a pure mind (and) bestow a long life (on us). O Ahura, verily mighty (is) the joy to Zarthushtira and us (His disciples), through righteous prayers wherewith we might remove the havoc wrought by the sinful.

RIGHTEOUS-
NESS AND
PRAYERS.

Commentary : The truly spiritual man praising God for His just law of reward, reiterates his longing for Him and invites Him to come and grant a long lease of life. According to Beecher "We ought to love life [for it is a fine school]; we ought to desire to live here as long as God ordains it; but let us not so encase ourselves in time that we cannot break the crust, and begin to throw out shoots for the other life."

Next, the spiritual man gives vent to his irrepressible rejoicing at noble and godly prayers, wherewith notwithstanding the machinations of the unholy, the disasters overtaking their unwary games could be averted. It is very suggestive that the original word for the 'sinful' here is 'Khrasfastra,' which according to the Rev. Dr. Mills means clearly 'flesh-devouring

fiends,' Mark this silent straight argument for a bloodless food!

7. O Asha, that blessing (which is) the fruit of a good mind vouchsafe to me. O Armaiti, reach Gushtasp and myself our goals. O All-knowing and ruling (Master), grant Thou that we might listen to Thy happiness-giving Mathras.

Commentary : There will be no end to the end of this Song, to the supplications of the right-minded, for the boon of a pure mind and the consequences thereof. The goal of the religious all the world over is the same, if they are disinterested seekers. Once more there is a petition made that an opportunity might be granted to hear divine Mathra-chants in the correct manner, so that their music and efficacy might fill the suppliant's heart with delight and strength. Armaiti is invoked here because she is the female Yezad that grants the fulfillment of all holy wishes. She is evidently the Amesha-spand Spenta Armaiti.

TWO OTHER
AMESHA-
SPENDS IN-
VOKED ;
MATHRAS.

8. O Best of All, through the best holiness I long for Thee, the Most Excellent Friend, the Lord, for Farshostar the manly, and myself, with love : (both of) whom Thou wilt grant for aye (the grace) of a good mind.

Commentary : God is the best friend, and He helps those who go in quest of Him with love. His friendship secures and assures the deathless purity of mind, than which a higher blessing obtains not in the wide, wide universe.

GOD, THE
FRIEND. A
PURE MIND.

9. O Ahuramazda, with those gifts we shall not afflict Thee, Asha (Vahisht) and the Best Thought (Behman) ; (we) who have made efforts in the proclamation of Your praises. (Ye are) the most cherishing, the approved Lords of benefits.

Commentary : Here is a promise made by the candidate to God-like wisdom that he will not abuse the powers that might be placed in his hands, ostensibly for lightening the labours of the weary and the heavy laden. We, offering as we do sincere prayers, cannot be expected to play false thus. Indeed are the Mighty Ones the attached friends of the good in the world, else They would not be so deeply imbued with a desire to promote its well-being to the utmost.

AHURA,
ASHA, AND
THE BEST
THOUGHT

10. The wishes of those whom through their purity Thou hast known as the creation of Behman, fulfil in fullest measure. I have understood that Thy victorious 'words' are vibrant with might.

**BEHMAN'S
CREATION.
VICTORIOUS
WORDS.**

Commentary : As the body has to be born of a fleshy mother, so has Heavenly-wisdom to take birth from Behman. The resurrection after death of the Christ, points to this very fact. When the inner Man is dead to the trivialities of the sense existence, he is born once again. He would be properly called the twice-born. His life becomes a dedication to the Supreme. How then can the gratification of his pure wishes be denied him ? We are reminded at the end of the verse that God's words are conquering. The Christian says "The Word was God". The word is vibration, and the spiritual theory of the Universe is that Matter has been thrown into kaleidoscopic, vibratory movement, by Spirit working in and through It, for the purpose of thorough Self-Realization and Self-knowledge. If all external Nature then is built upon vibrations, it is easy to understand that words of power could exist, which might affect profoundly, the vibrations over spots and even regions of the world. Of this we shall see more hereafter.

11. By means of these (words) I shall preserve righteousness and good thought to the termination of my earthly career ; for proclamation to the world, O Ahura, from Thy Minoi (mercy-seat) teach by Thy own mouth, (how) the universe first sprang up.

**RIGHTEOUS-
NESS, GOOD
THOUGHT,
ASPIRATION
TO LEARN
FROM AHURA
DIRECT.**

Commentary : Here with the help of purity, pure mind and Mathras embodying the Laws of the boundless Universe, the disciple prays that cosmogony might be revealed to him for enlightening humanity thereupon. The request is that the Spiritual Father might do so, in His own way, by spiritual means, and not through any intermediaries, but face to face, and without reserve. Well may the Son of God make such a demand ! The reply is given in Yasna XXX.

YASNA XXIX

1. (O Ahuramazda(?) and Ameshaspends) the Soul of the World made moan before Ye and inquired "Why have You created me ? Who created (shall regulate ?) me ? On me (befall) wrath, rapine, strifes, ruin, turmoil and oppression. Save Ye none can protect me ; therefore impart unto me good industry."

Commentary : The earth and the universe are not each without her and its own indwelling Spirit, of which each of them forms only the outer body. Thus pondering we get at the truth of Astrology, which deals with the influences, not as the ignorant and the superstitious 'learned' wiseacres of our day would have us take it, merely of the physical Planets we perceive with our eyes, but also of the Spirits or Angels presiding over each of these mighty entities. Now we the children of Mother-earth groan, not alone; because she too is dissatisfied with her lot, and perhaps, unaware of the cause of anger, plunder, warfare, devastation and tyranny desecrating her surface. She appeals to the Creator and His glorious Potencies the Ameshaspendis, to save her from such inflictions, by conveying to her the knowledge of righteous work or application. Here we see two reasons for such dire straits of Dame Earth to wit, sloth and impiety. Who can forget that Satan finds some mischief still for idle hands to do? Who can gainsay that Indolence ('Tamas' as the Hindu shastras have it) is the very grossest quality of our physical estate, for snatching us whereout Nature has provided the two less dense and gross attractions of Passion and Aspirations, with a view finally to lead us Godwards.

LAMENTA-
TION. INDUS-
TRY. THE
REMEDY.

"Rather do what is nothing to the purpose, than to idle; that the devil may find thee doing. The bird that sits is easily shot, when fliers escape the fowler. Idleness is the dead sea that swallows all the virtues, and the self-made sepulchre of a living man," says Quarles. "The idle man is the devil's cushion on which he taketh his free ease; who, as he is incapable of any good, so he is fitly disposed for all evil actions" remarks Bishop Hall. "Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use, and irreparable when it is past, being to be recovered by no power of art or nature", says Jeremy Taylor. For as C. A. Ames has it "While we sit brooding over our troubles and the hardships of our lot, the great world goes tranquilly on."

Of impiety, we shall see enough in the succeeding verses, to feel convinced, if we are not stoneblind, that it is the consequence purely of Vanity, Ignorance and Illusion, the brood of Darkness, the Arch-Enemy of Light, Truth and Joy. Even to be able to say in these times of pitiable and abyssmal mental confusion with a clear conscience, "the Spirit is willing but the flesh is weak", is given but to a few. Save the Lords none

can redeem us from such obscurations. The Spirit of the Earth seeks enlightenment as to the right sort of *occupations* for warding off the evils under which it is writhing. We might well compare here the affirmation of Lord Krishna in the Bhagvad Gita, the Song Celestial, that "whenever there is decay of righteousness, O Bharata and there is exaltation of unrighteousness then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age" (Fourth Discourse). In the Gathas Ahura's light appears as flashing down on earth through his beloved prophet Zarthushttra.

2. "Who (should be appointed) chieftain over Thy creation, and who (shall be) Its protector and ruler (who might prove) to be the prosperor of the world everlastingly through *industry* and activity? Whom (shall we recognize) Its evolving and increase-bringing Lord? Who can beat back the passions wrought by evil men?"

CHIEFTAIN.
INDUSTRY.
ACTIVITY.
CONTROL
OVER
PASSIONS.

Commentary : Here the idea advanced at the conclusion of the above verse is carried forward. The key to Protection and Rule is indicated as industry and activity. Ahuramazda Himself has seen the beauty of activity and hence out of perfect reposefulness has borne forth this vibrant, thrilling Universe, which is a most entrancing piece of rhythmic cadence or dance, regulated by immutable Laws. If He has deemed it right to send an enlivening tremor through the sleeping Matter of limitless Space, we His own, obeying cheerfully and ardently His will, shall try to preserve Its forms and keep order in Its evolutions as a matter of duty and necessity. Let us remember that the vulgar fall into the error of believing that the work of a hewer of wood and a drawer of water, is more charged with activity than the fine brush or pen of the world famed painter or poet using his mind, or that the brush or pen of the latter is more genuinely active than the still subtler and more profuent flood-tide of higher impulses emanating from the Spiritual efforts of the prophet, the seer, and the well balanced, profoundly wise devotee. First the physical, next the mental, and then the super-physical energies come into action, till at last the Spirit is given free play on its own ineffable plane. The philosopher is not less 'productive' than the man behind the counter, but more so, as the low degree of intelligence of the latter can but put out work of a cheap kind, whilst the place of the philosopher cannot be filled by

any save a very few of the seething, surging mass of passion-inflamed humanity,—who alone have the ability to sum up the world's experiences and to deduce the morals thereof. Similarly, you have to advance a step further in unselfish, self-immolating love of created beings and a knowledge deeper and more comprehensive than the philosopher's to arrive at the flower of mankind known as the true seer, the true sage, the true prophet. Beyond these again, let us not forget, lies progress tier upon tier, height upon height, in dazzling and dizzying succession ere the angel's position is won. Not there does Man's inheritance exhaust itself. Onward, upward he searches, preening his lofty wings for flights into the ranks of the Shining Ones, the world-sustaining Yazads. Further, still more soaring and heaven-kissing eminences have to be scaled, till Man has become one with the Archangels, the Ameshaspends around the Throne of the Invisible Sun of Spirit. Then He climbs to the sublimity of Oneness with the Root of Roots, the All, the Invisible Sun of Spirit, the Ahuramazda beyond Whom naught is. Well, with such a divine destiny before the world, the task set before Asha-Vahishta by Ahuramazda, was to suggest Whom to nominate Emperor and Guide, Who could by inculcating the right sort of activity contribute to the prosperity and progress of the world and to the extirpation of profanity, the child of passional nature? We here are reminded of the second, third, and fourth stages of the Eightfold path described by Gautama Budha "Right speech, right *conduct*, right *means of livelihood*, right *action* (or endeavours), right thought, right faith, right memory and right meditation."

"Labour is the axis upon which the destinies of the world turn," according to Lacordaire. "Not what I have, but what I do, is my kingdom," notes Carlyle. Wilborforce urges that "God has so made the mind of man that a peculiar deliciousness resides in the fruit of personal industry." Again remarks Dr. Marcet "There is no genius of life like the genius of energy and activity. You will learn that all the traditions so current among young men—that certain great characters have wrought their greatness by an inspiration, as it were—grows out of a great mistake." "We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow," admits Beecher. "We may fancy how we could enjoy ourselves without work, how free, how spiritual, how lofty our natures

would become, while we are only as free and lofty and spiritual as we are, just because of it," observes Isabella F. Mayo. "He who is a stranger to industry may possess, but he cannot enjoy. It is labour only that gives a relish to pleasure. It is the indispensable condition of our possessing a sound mind in a sound body," avers Dr. Blair. "Love therefore labour; if thou shouldst not want it for food, thou mayest for physic. It is wholesome for the body and good for the mind, it prevents the fruits of idleness,"—exhorts W. Penn. "The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth leading," states Paley.

3. Him with purity (Asha rejoined) "For the world He is not cruel-hearted, (but) *harmless*: of them (the men of the world) I know none who will help forward the respectable and the pious: He (the chieftain) is the strongest of all living men, whose orders His helpers will revere (and carry out.)"

HARMLESSNESS Commentary: Here we find repainted in Avestan characters the Hindu adage "Harmlessness is the highest religion" ("अहिंसा परमं धर्म"). The Great Leader to come, (Prophet Zarthus'tra's self, Asha being unable to suggest in reply), *must* be adorned with this priceless attribute and He must be the one man who, states the text, should best encourage and cherish the honourable and the righteous, and must be the most impregnable stalwart of them all, commanding the humble allegiance of His co-operators. Asha unsuccessful in His quest for a suitable Chieftain, leaves the matter in the hands of Omniscient Ahura.

4. Ahura is the most accurate retainer of memories of whatever has been performed previously by Devas and men and what will in future be performed by them. Ahura Himself (is) the dispenser of justice. Howsoever He wills, so may it befall us.

**COSMIC
MEMORY.
JUSTICE.
RESIGNATION.** Commentary: To Ahura the past and the future are ever *present*. He loses sight of no meritorious or heinous deed and distributes reward or chastisement as the ends of justice demand. Let us have a clear notion of unerring justice. If we take this idea of justice and rigorously apply it to each and every condition of ours from the date of germination to death: if we seek it in the differences of birth of the diseased, and the blind, the sound and the eagle-eyed: if we go in quest

of it in the apparent triumph of unholy lives, and the seeming discomfiture of what to all appearances are spotless careers: if with unshaken faith in Justice, we look for its supremacy in every sphere of existence be it of the man, animal, or vegetable, or be it of the mineral, excluding no single point of the Infinite Space from its inexorable operations: if Justice we seek to realize as the adamant Law, all-permeating, relentlessly active, let us linger awhile on this sublime "Open-sesame." Physical laws having ere this become familiar, we are no more sceptic about the immoveable stability of those Laws. Extending that experience to the moral and spiritual worlds, which though denied by a few, are yet the only worlds in which the emotional and intellectual and religious people truly live, move and have their being, (as witness their universal love of romances, fair-play, of stirling worth, of progress, of benevolence, of sympathy, of all the aspects of virtues and their life-long, ineradicable hatred and distrust of monotony, treachery, vapidity, retrogression, selfishness, hard-heartedness and of all the facets of obliquity), we comprehend the various puzzling problems of earthly life, in a manner that completely restores to our ruffled, injured, shortsighted feelings, the certainty of a wise and beneficent Rule of a loving Parent, under the fostering care of Whose prudent Laws, all Spirit unfolds Its latent powers, through untold forms, in unnumbered ways. Solid, liquid or gaseous, ostensibly inorganic, or organic, dull or quickwitted, mind-endowed, or mindlacking shapes that confront us, when brought successively under the focus of this Talisman Justice yield to us the secret of their present state, which is their *own merit or demerit* whilst whirling through ceaseless Time. The very stone has given unmistakeable proof of life and emotion, by exhibiting weariness and susceptibility to poison, and thus have the doors of existence closed by the arrogant human being to all beyond the Plant Kingdom, been thrown wide open, admitting therein without exception the tiniest atom of matter that spins its appointed course through time and space. Then it follows that the demerit of what is a metal to-day, accounts for its present backward status relatively to the animal, and that its merit has won for it a rank higher than that of the stone. General Laws should not by a narrow prejudice be restricted in their application. If we are wise enough to cultivate this philosophic breadth of view, we may range through high and mean, the visible and invisible, and given patience and sympathy with

the subject of research, we shall re-discover what each true and earnest heart before us has beheld, the play of Justice unimpeachable, and mathematically nice and precise. This knowledge is our surest liberator or Saviour. It places in our reach the most stupendous and seraphic heights conceivable. Win by desert: lose by infirmity. All compelling influences of education, environment, 'destiny' and those stars whom fools obey and wise men rule, one and all lower colours and prostrate themselves before invincible Merit, the first born daughter of Justice. Comparing things minute and blunderful, with things cosmic and infallible as fate, as the good citizen having appealed for justice to the highest tribunal in the land bends the knee to the decree promulgated with due formality by the Bench, satisfied as to the wisdom of such a submission, so the sagacious, mature-headed sage, resigns himself sweetly to the edicts of Justice published in the work-a-day world against or for himself, in the momentary happenings, convinced that they could not be otherwise, as he is brave enough to be content with absolute Justice. In the words of Thomas a' Kempis "The gladness of the just is of God; and their joy is of the truth." Let us not then father upon the meek the terrors of a feeble and faint heart, or the gullibility of misintelligence, false teaching or mispersuasion and explain away their heroism in bearing with, yea, supporting the very foundations of Supernal Justice, by undaunted obedience to its dispensations. The weak cry out against Providence as cruel, the ignorant prattle about its mopings and failures, the doomed ones tempt it, expecting to escape its Omniscience. All the Leaders of Humanity, Those who through aeons of time have had our willing homage, the Prophets and Divine Messengers, have set their seal upon the sanctity of fortitude, patience and resignation. Let us not wilfully flout these as if they were the offspring of imbecility. Howe admonishes us thus "To eye God in all our comforts, and observe the smiling aspects of His face when He dispenses them to us; to eye Him in all our afflictions, and consider the paternal wisdom that instructs us in them; how would this increase our mercies and mitigate our troubles!"

5. In these (matters) the diverse questions put by the Spirit of myself and the revolving world to Ahuramazda, (being answered by Him), we with upraised hands are the singers of praises of Ahuramazda.

(One of those answers is) there is no (never) harm in leading an honest life. The industrious have not to (go) near the wicked.

Commentary: The grace of Ahuramazda having furnished solutions of the knotty problems involved in the foregoing queries, the Spirits of the psalmist and of the world sing hallelujah. One answer obtained is "Honesty is unconquerable. It overpowers mortality." Fearful people under the guise of worldly wisdom condone or encourage dishonesty in business, in politics, in social relations, even in expounding religious truths. The hollowness of their pretension to sapiency is exposed in the text, which as a revelation must be expected to provide a balm for every sore, and to subject to scrutiny every wile and guile that could waylay man in his journey Heavenwards. Next, the remedy against dishonest dealings is brought home to us, as we are taught straightforwardly, that the hard-working have no need to fall back upon the support of those sinfully inclined ones, who might tempt, or twist and torture them. Well are we told: "Honesty is the plainest and humblest manifestation of the principle of truth. Full measures, just weights, true samples, full service, strict fulfilment of engagements, are all indispensable to men of character." Some other questions too are answered in the following verses.

PRaises:
HONESTY.
INDUSTRY.

6. Thereupon All-Knowing, prospering Ahuramazda by His innate knowledge said, for righteousness or truthfulness (save Thee Zarthushtre) there is not known one Ahu (Chieftain) nor one Ratu (Head Priest), whereupon the Creator verily created Thee the prosperity-bringer and toiler.

Commentary: The Hindus say 'There is no religion higher than Truth'. We find that to be a reiteration of the moral involved in the text. Zarthushtre seems to have been hinted at as the most righteous, if we refer to the context. We have listened to the cry of the world's Spirit (Atma) for a Chieftain and in the verse following, the next hereafter, Zarthushtre is alluded to as the One who alone heeded Ahura's advice. So we gather that He is the exception alluded to in the present verse. Given the necessary truthfulness and purity, the final aim and purpose thereof is blazoned forth as well, which is the promotion of the world's prosperity and unintermittent labour for the

RIGHTEOUS-
NESS, TRUTH-
FULNESS.
PROSPERITY-
BRINGING
LABOUR.

world. We find a faint copy of this Law that the Great shall toil for the Small, the Advanced for the Backward, the Elder for the Younger in the Latin proverb "Work is worship" or "Labor is prayer". Prayer itself is labor or exercise of the tongue and the Spirit. No thought, no word, no action can ever manifest without labor. Yet we very well confine the word labor, in the present connection, to what Gautama Budha labels "Right Conduct," and "Right action". Our text leads us to recognize philanthropy and earnest endeavours on behalf of living creatures, as the hall-marks of righteous prosperity (and progress).

7. Ahura the wisher for prosperity framed this Mathra language through purity. Mazda the increaser, Himself, for the benefit of the Creation and for (the) truthful, (gave) words of advice.

Who is there of Thine who pure-mindedly could ever give to men these two (Mathras and those words of advice)?

**MATHRAS.
MAZDA'S
WORDS OF
ADVICE.**

Commentary: We get some notion of the sublimity of Mathras from the Avesta. The text cuts the ground from under the feet of those few who exulting in the names of modernism, 'progress', science, and other such soothing complacent bunkum, sniff the air, when prayers are mentioned in their august presence.

"There can be no true prayer without faith, there can be no true faith without prayer. They are the two arms by which the soul hangs upon the neck of infinite love," proclaims J. A. James.

"The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make that harmony which fills and delights heaven and earth."

Spurgeon holds that "If study makes men of us, prayer will make saints of us. Our sacred furnishing for a holy life can only be found in the arsenal of supplication; and after we have entered upon our consecrated warfare, prayer alone can keep the armour bright."

Mathras are not 'esperanto-like', man-begotten or brain-begotten, but are divine, and as no candle-light can ever hope to supplant the Sun or fill His place, so no human mind working on the material plane can invent utterances which can dethrone Mathras from their seat of occult and all-compre

hending power. To some of the soft, ease-loving, easy-chair, 'progressives' of the day, the pronunciations of the Mathras are jaw-breaking! If that is true, we need to forthwith set about searching for the causes of such degeneracy, when the one rallying point for the solidarity of the Parsi race, its sacred language, instead of being its proud and joyous possession and treasure is sought to be ignominiously surrendered! Those who desire the disintegration or disruption of the Parsi family, might welcome such an attitude. Those who mean to hold together yet a while the units thereof from being scattered to the four corners and lost in name and individuality, have revolted thereat. To understand the power of Mathras a deep knowledge of Science, and the evolution of the vocalic forms from 'sound' or vibrations is essential. Students of science can hardly appreciate the potency of Mathras. The text puts a question "who is there of Thine could give to men these two." "Thine" might refer to Ashavahisht, alluded to in the second verse of this 29th Yasna. In that event the next verse (verse 8) might also be taken as the pronouncement of Ashavahisht.

8. 'Says Ashavahisht or Ahuramazda, He who alone heeded my advice and (is) known to me in this world, (is) Spitman Zarthushttra who Himself through Mazda for the sake of righteousness, desires to proclaim the true duties of the world, for which reason I mean to grant Him eloquence of speech.

Commentary : The rank of Spitman Zarthushttra which is sought by some persons to be dragged down to that of an ordinary thinker of advanced ideas, in the face of such scriptural exaltation thereof to pre-eminence, stands out unmistakably here. Now Zarthushttra gets His power from Mazda and does propaganda work for no less benevolent a purpose than the spread of righteousness. Mazda or Ashavahisht gives as the reason for bestowing powers of eloquence, the pure desire of illumined Zarthushttra to teach the world its proper duties. "Speech comes with knowledge: attain to knowledge and you will attain to speech." We thus arrive at the one conclusion that Divinity actually helps with fluency of diction when by knowledge and purity one deserves to have these for benefitting the world, all the more thereby. We have but to recall the names of the Great Prophets and Sages to fathom the depths of the force that must have inspired their utterances, that are

RIGHTEOUS-
NESS. WISDOM
ABOUT DUTIES.
ELOQUENCE.

reverberating yet to our day through the countless corridors of time, unabated in pitch and volume.

As to the sanctity of duty referred to in the text, "One right alone I hold superior to the right of love—duty" sweetly observes Mrs. Craik.

Beecher holds that "He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

Ferguson affirms that "A man who does his duty in spite of all outward contradiction, and who reverences his conscience so greatly as that, to preserve it unharmed, he will face any difficulty and submit to *any* penalty, he is a great man."

9. Thereupon the Spirit (Atma) of the Universe in anguish burst forth into lamentation "At the juncture of my woe (I have obtained) an unwished-for Chief, the voice of a weak man; (I) want an independent Chieftain. When shall One such be got hold of, Who may lend it (the creation) mighty support?"

COMPLAINT
OF THE
UNINFORMED.

Commentary: This is the classical passage in which the appointment of Zarthushtre by All-wise Mazda as a Guide of the world is imagined by the Spirit of our globe, as open to criticism. The devotee ever submits and bows his head in obedience to the will of the All-Knowing, because of his confidence, that He will do the best and can never err. The world's Spirit however has not such utter reliance, and hence doubts the wisdom of Supernal Potency in nominating in response to His petition, Him whom He considers deficient in authority. We know the sequel. The Supreme Judge's faultless edict having gone forth, remains unamended, and Zarthushtre, holy and wise, descends to fulfil His errand.

10. (Zarthushtre now spoke) O Ahura and O Ashavahist, give Ye them (my supporters) strength and command, wherewith through pure thoughts they might spread bliss and happiness (around). O Mazda, I deem Thee the foremost preserver of that bliss.

PURE COM-
MAND. PURE
THOUGHTS.
BLISS.

Commentary: Zarthushtre is still not born on earth and yet He is here seen praying for the strength of His own following that they might help Him distribute the joys of bliss throughout the regions placed under His rule. Of course, blissfulness is only an aspect of Ahuramazda, Who has been beautifully depicted by our Hindu brethren as 'Sat-Chit-Ananda'

or Truth-Consciousness-Bliss. All that we see down below in the shadowy and mirage-like, transitory realms, known as the physical, whether of power, joy or wisdom is but a dim reflection of their prototypical ineffable and dazzling corresponding attributes of the manifested aspect of Ahuramazda ¹. Naturally therefore the foremost keeper, owner, possessor or preserver of bliss is He. Christians know Bliss as Paradise, Sufis as Union with the Beloved, Budhists and Hindus as Nirvana, Moksha, Emancipation and so forth. Zarthushtira here evidently prays for the backing of his mission by mighty apostles.

11. (Spoke Zarthushtira) When shall I get purity, pure thoughts and control? O Ahura (and Ameshaspends), vouchsafe Ye to us ample aid for accomplishing this stupendous feat. We have (need) of gifts of such as Ye.

Commentary: The control here hinted at seems to be over the mind, which acquired, every other power in Nature can be dominated. Coupled with righteousness such might can only vivify and rejuvenate the world. But perfect mental control and equilibrium is an enterprise that indeed requires the beneficent co-operation of Ahura and Ameshaspends. Mere intellectual men, unimaginative and therefore innocent of the knowledge of goal-peaks that transcend mortal mind, may well disdain to pray, to supplicate, to ask for blessings from the Spiritual Lords of the Universe, but Zarthushtira the Chosen One, the heaven-appointed Saviour, has in all his sapiency elected to invoke Them. May we not ask our arrogant little, uninformed heads whether we may not be blundering? As regards further details of what transpired before and at the birth of Zarthushtira, the faithful have preserved a very illuminating account thereof in the Pehlvi work Dinkard which purports to be taken from Avesta writings which are lost to us. To obtain a correct idea of the esotericism or the hidden side of our religion the advent of Zarthushtira should not be confounded with the birth of a physical body on earth. The preparations that are made to mould His body and to place it on our globe reveal unmistakeably the occult side of life, humanity and spirit. If you deny occultism the Pehlvi and Avesta books might well be laid aside, as jumbled jargons. But let us not

PURITY. TRUE
THOUGHTS.
SELF-CONTROL.
HELP FROM
ABOVE.

1. It is necessary to bear in mind all that has been said in the Introduction about the significations of Ahuramazda.

forget that all our progress in the material or physical sciences has been due entirely to the attitude of expectant, aspiring research into the unknown, for unearthing laws and forces, and not due to a repudiation of all possibility of further knowledge. So too in matters spiritual. If persevering and pious lives are willing to search, they will, we are assured, always discover the laws of subtle matter and of the spirit. If this search is unscientifically and ignorantly stopped, of course, supreme, inky darkness will prevail as to the scope, powers and destiny of Spirit. Our wise forefathers sought for the realms and rules of Spirit, and were rewarded. Though we their idle progeny repudiate the necessity for the search, our wiser children will nevertheless go over the ground we have been neglecting, and will look back with pity upon our shortness of vision.

YASNA XXX.

1. O ye aspirants to knowledge ! I shall tell you about Spena and Angre, devotion to Ahura, prayers and praise of a good mind and potent Mathras (uttered) through righteousness. I deem these matters to be worth learning and advantageous, by reason of the "Soul Wisdom" they convey (to you).

Commentary: "To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of God, are three things so very different as rarely to coincide," profoundly observed Blair. The knowledge of the aspirant of the opposing forces in Nature which really make for strength, patience, earnestness and meritorious triumph *viz*: the perpetual fight between Spena and Angre is quite essential, as otherwise seeing wickedness and inhumanity victorious awhile, his faith would evaporate into thin air. Next, the candidate has to learn the elevating effect of devotion to Ahura, as without absolute love of Him the embodiment of all perfection, man whose body has inherited all the changefulness, feebleness and baseness of material, gross nature, can never expect to tear himself away from these, and place himself in communion with Him, the Supreme. Further, prayers or praises offered with a pure mind are essential as aids to self-conquest or rather elimination of lower desires. These can best be expressed through a divine language, such as Mathra language, which, we are informed, has been based upon an accurate knowledge of the science of vibrations. Of course the only way to learn Mathras is to be righteous, as the exact pronunciations thereof are never revealed, save to the elect, who can be trusted to use wisely, for the advantage of their fellow-beings, the power vested in them. Through these means alone, can Soul Wisdom be attained, which else eludes the quest of the unfit and the unprepared.

SOUL
WISDOM.

2. Before the great events (initiations?) each one must have a faith of selection (or acceptable to his mind), then with your own ears hear the best and with your

illuminated thought power ruminate over it. (Or you have to listen to those splendid commandments and contemplate them with an enlightened mind, as before you become fit for initiation, you must have acquired a faith grounded on reason and experience, so as to be acceptable to you). Rise, that you might be taught about this subject by us.

REASONED
FAITH.
ARDOR
FOR LIGHT.

Commentary : The allusion seems clearly to the stage next to that which the carrying out of the implications of the last para has secured for the aspirant. He has learnt soul wisdom, and is ready for Initiation into deeper mysteries. But there are again other qualifications, he is bound to possess to cross the portals of Initiation. He must have a faith which has been grounded upon reason, so that his own mind is without doubt as to the perfect logic of his belief. Here the acquiring of a "blind" faith, at the instance of any one, however great, is deprecated, because finally every light will fade from before the eyes of the candidate, when he is put upon his terrible trials, save such as is shed by his own head and heart. 'Make-believe' is a hypocrisy, which would shrivel up before the heat of soul-racking tests, and to fit one for Godhood, naught save the crystalline purity of truth can serve. Then the aspirant has to hear higher truths with his own inner ear, which must needs have opened ere this. So too must the brilliant power of the inner mind have been attained, and used for meditation upon the truths of the higher worlds. The candidate for Initiation is exhorted to rouse himself for mastering the preliminaries by attention to the Teacher's injunctions.

3. The two Minos (Spena and Angre) who are twins and who first conversed with each other are respectively exceedingly good and bad, in thought, word and deed. Righteousness was adopted by the wise (the well-knowing), and shunned by the unwise, (the ill-knowing).

TWO MINOS,
CHARACTER-
ISED AND
CONTRASTED.

Commentary : Here we are reminded that in the manifested universe, the Law of Duality, the Law of Polarity, the Law of Opposition, is to be invariably found because the two forces Spena and Angre Mino constitute the very basis, the ground-work that sustains all forms and shapes. Let the pure be pure after knowing thoroughly that impurity exists : let the active and diligent be such after being fully aware of indolence and inanity : let the noble be such after having learnt the

ways of the ignoble : let the generous be such with a full consciousness that stinginess and meanness are within their reach : let the better part be chosen with full cognition of the worse and therein alone lies genuine, solid, unceasing progress. The Gathas do not disguise or evade the existence of wickedness and darkness. True liberation can only be achieved by understanding the universe and its facts, by learning the reasons for them, by taking to heart the lessons conveyed by them, and by overcoming all that is to be grappled with and knocked out of one's nature, be it on the physical, the moral and the mental planes, or any of the spiritual planes which to normal intellects are yet a sealed book. The text after giving us knowledge of the existence of two contending forces, sums up the wisdom of life epigrammatically ' Righteousness is the nectar of the wise, and the gall and wormwood of the unwise.'

4. When Spena and Angre met first (then they) created Life (Spirit) and Destruction (Matter) and so it will be till the end of the existence (until the dissolution of the Manifested Universe). Angre has the most wicked mind and Spena the most righteous (or Angre who is the worst of the wicked, and Spena who is of the best mind for the pious).

Commentary : This is the philosophical explanation of the first beginning of Life. Spena or Spirit entering Angre or Matter, creation was effected. Such a conjunction was by its very nature impermanent as Spirit could never be expected to be content to be bound down by the restrictions of the matter it entered. This meant that destruction (of forms) should be inevitable. And so is justified the saying that whatever enters the womb of matter and takes birth must die on that plane at some period of time, howsoever remote it may be.

LIFE AND
DEATH
TRACED TO
THEIR
SOURCE.

This passage has not received sufficient consideration at the hands of philosophers, accustomed to dive deep into the essence of scriptural pronouncements. The meaning is that when Spena and Angre met, then alone creation began, and till the end of this creation, (which must have an end philosophical-ly), Angre will continue to be the worst of the evil-minded and Spena the best of the pure-minded. So long as Spena and Angre work together so long must there result life and absence of life. It is most interesting and instructive to note that Ahuramazda, the Changeless, Nameless, Indescribable One, at

the basis of all the rupa and arupa (formed and formless) worlds, and forces, is *not* represented as the actual Creator in the sense that the latter-day Christian God the Father, called forth the Universe, which, it is imagined, He did from chaos and dark night. He is the Parent of Spena and Angre, who, we take it, are His emanations. Whatever makes for progress and recognition of Divinity is considered to be Spena's faculty. Whatever retards and confounds and misleads is deemed to be the doing of Angre. They are the two contending Forces, which test the budding Spirit and make for its ceaseless evolution on the stage of Manifestation. Those who know what the Jiu Jitsu system of Japanese physical culture is can well appreciate the strength that ensues from two persons exerting diagonically opposite forces. Ahuramazda is like the Father of two sons, Spena and Angre, who wrestle with each other for mastery. The Father stands supremely equable, leaving these two to work out their mission. The mission of Angre (Matter) is to contract and limit, of Spena (Spiri) to expand and emancipate. In the Vedanta Philosophy Ahuramazda would stand for Parabrahman, Spena for Purusha, Ishwar, (Avalokiteshwar), and Angre for Mulaprakriti, and the play of Spena and Angre till the end of this creation for 'Daiviprakriti,' or the Becoming, which is the evolution.

5. Out of those two Minos the bad One selected the worst work: the most prospering Mino, who lives in strong Akash or firmament chose truthfulness: and so do those who, with faith, please Ahura, with pure actions.

Commentary: We find here a division of work between
 WORSTWORK. either Mino, which is known in common parlance, as Good and
 TRUTHFUL- Evil respectively. Those who have true faith based on reason,
 NESS. and who do righteous work out of purity of mind please Ahura, and act like Spena in their choice of truthfulness or righteousness. Emphasis is here laid on the *choice* of goodness, and *not compulsion*, nor *predestination*. To be driven on to the right path or to be terrified into it, is quite a different matter from being righteous by election. The Christians have some notion that there are some men created to be the elect and to be saved, and others to be the condemned, to swelter in sulphurous hailstorm and livid flames for ever and ever. Such a view is incompatible with the freedom of choice left to each human being according to the Zoroastrian Scriptures.

Well observes S. Smiles, as to truthfulness in everyday life, "Truth is the essence of principle, integrity and independence. It is the primary need of every man. Absolute veracity is more needed now than at any former period in our history."

6. Ignorance about the difference of those two (Minos), was shown by the partisans of Angre, though whilst they tried to thrash out spiritual questions with us, we proved their error. Yet they chose the most evil thought and made common cause with Aesham Deva, whereby to afflict the world. (They thus worked evil in spite of the dictates of reason and conscience being against them).

Commentary: Here there is a complaint made that though the misguided ones, when they tried to reason out were thrown off their feet and found that the truth was on the side of their opponents, yet after fully knowing that their way was corrupt and impious, they adopted it deliberately, uniting their strength with that of the Aesham Fiend. Thus they sought the ruin of the world of men. The Spirit may be willing and yet the flesh so weak as to be dragged into the mire by the overpowering onslaughts of viscious allurements of Angre (Matter). So it is said "The wise ones tarry not in pleasure-grounds of senses. The wise ones heed not the sweet-tongued voices of illusion. Seek for Him who is to give thee (new) birth (in the Spirit) in the Hall of wisdom.....wherein all shadows are unknown and where the light of truth shines with unfading glory. That which is Uncreate, abides in thee disciple, as it abides in that Hall. If thou wouldst reach It and blend the two (thyself and It), thou hast to divest thyself of the dark garments of delusion. Stifle the voice of the flesh, allow no image of the senses to get between Its light and thine that thus the twain may blend in one, and having learnt of thy own Ajnan (Ignorance) flee from this (the) Hall of Learning." The snares spread by Angre are so subtly heart-capturing that those who know with their mind the good Path, follow still the worse. Angre is therefore Ahura's Friend and in a sense He tries whether men are devoted to Spena with the whole soul, or whether they are mere lip adorers of Spena, who when faced with temptations by Angre would yield to the latter.

IGNORANCE.
EVIL
THOUGHT.
AFFLICTION.

7. To us then came (the helper) with the Kingdom, good thought and righteousness, and eternal and never ending (Spenta) Armaiti gave (then) a body. May She

be with These (creatures) who are Thine, as when Thou (Thyself) first camest in creation.

SPRIT'S
DESCENT
INTO MATTER.

Commentary: The origin of the world having been traced to the existence of Spena and Angra the next stage is here pourtrayed of the actual descent of Spirit into the body of matter. And the prayer is expressed that the Spirits so descended may have in the future all the advantages, which they had when they first came out into manifestation from Ahura's heart, at His orders. As Spirits are a part of Himself, so their coming down into creation is of course along with Himself, from Whom they are inseparable. Now when they have fallen into the impurities of matter, they have lost their strength, consciousness and reach, and the prayer is expressed that they may be helped by Armaiti as well now as when they rested in their pristine grandeur and condition after their first descent from Ahura into manifestation. Humility (Armaiti) alone, let us also remember, has power to raise man to his original divine position.

8. Punishment (pain) will teach the sinful to deem Thee Ahura as the Divine Lord, with a pure mind. Thou, Oh Ahura, teachest men to deliver over (for punishment) deceit and falsehood into the hands of Purity.

BLESSINGS
PUNISHMENT
DECEIT AND
FALSEHOOD.

Commentary: Pain is the Greatest Teacher and Friend of beings. It brings about purity of mind. Only when the Law is broken and retribution overtakes us is experience gained, which convinces us that our friend and protector is purity, and that Ahura is the Lord with a pure mind.

"We can hardly learn humility and tenderness enough except by suffering," says G. Elliot.

And Ruskin thus summarises correctly the whole art of life, "Avoid sowing the seeds of regret."

"What a wonderful scene this world is, considered as a school in which God is educating immortal being for eternity.....Assuredly there is a purpose of wise love in all this which will yet be manifested," remarks Thomas Erskine.

Egged on by passion man wrecks not the consequences that ensue to others. However as he becomes the prey of these passions when they are indulged in by others by way of a due meed for his own misbehaviour, he sees in the true light the wickedness, and the horror of the situation. The supposed insignificant acts, of stalwart opposition offered to deceit and untruth, have the keenest support of Ahura.

9. We aspire to be like those who brought prosperity to the world and Ahura's Chiefs help and support us (to accomplish this) through righteousness. Since the pureminded person is on that side where wisdom dwells.

Commentary: "Some creed, some fixed idea of conduct, ASPIRATION. RIGHTEOUS-NESS. WISDOM. is necessary to the growth of character. We are not beyond the wisdom of the proverb 'As he thinketh in his heart'—that is, as a man really believes 'so is he,' " observes Newman Smyth. This passage breathes the highest aspiration possible yclept, charity and philanthropy. And let us never forget E. B. Browning's conclusion that "Every wish is like a prayer with God." In the above text is given the true vocation of the devotee who aspires to do exactly what Ahura Himself did and does, viz to bring to the Universe created by Him joy, peace and prosperity. The devotee does most assuredly ask for the help and goodwill of the Great Chiefs—the Yazads and Ameshaspendis, for serving the world truly and perfectly. He does not consider the world to have a gap between himself and the One Universal Lord. He takes it to be a verity that besides himself there are other Intelligent Beings peopling, yea, crowding, the universe. He does not arrogate to himself, as man, the style of the only thinking and discriminating creature of the Lord. He does not believe that he is the supreme product of the Great Universe's travail for billions of years and more. He does not pretend to say that he knows more about these matters than the inspired Prophets and Sages, to whom men have bent their knees for countless ages past. He is frank enough to admit that his intellect uninformed by the instructions receiveable from the Spirit, has no notion of the esse, the 'noumenon' of things, or 'the things in themselves.' He allows that his knowledge of the body which he sees is utterly imperfect, that his study of the inner workings of his own body has in the present civilization not progressed beyond a little groping, that the exact operations of the organic processes of his own frame, the workings of his nerves, brain, digestive organs, and muscles are yet hardly more known to him than the man in the moon, that of other creatures he knows much less, and that as to the way in which they think and feel he is completely in the dark. Knowing so little of the embodied beings, he is modest, truth-loving and bold enough to admit, despite the jeers of his compeers bloated with sense-intoxication and ignorance, that the disembodied beings are beyond

his ken. He humbly takes his seat then in the lowest class of disciples in the School of Wisdom of the soul or spirit, and patiently, joyfully and earnestly endeavours to assimilate the teachings thereabout, at the feet of the Great prophets of old, and the pure and self-sacrificing spirits of this age. Step by step he begins to comprehend the existence of the Chiefs of Ahura, the object and purpose of their rule, and the way of securing their backing. The inner unrivalled potency of Purity becomes patent. The action of such an informed person, then, forsooth, for the first time becomes truly identified with highest wisdom. His enlightenment needs no belief on blind faith. He sees the mysteries face to face, bereft of their cloaks, veils, mists, and curtains.

10. Those who have been born (awaked) in pure glory, when they join in the abode of Ahura, Behman, and Ashvahasht, then do they forthwith destroy Angre's force.

THE BLESSED
UNITE
WITH 3
AMESHA-
SPENDS.

Commentary : In this passage the most crushing rejoinder is given to those who run away¹ with the notion that man's destiny is to live a semi-animal life and kick the bucket without hope of gaining proximity to and communion with the Mighty Angels, the Archangels and eventually the Almighty. Here in proof of the actual existence as entities of Ahura, Behman and Asha (vahasht), (in Their lower aspect as Ameshaspends) a reference is made to Their abode. Union with them¹ in that abode is predicated¹ of Those who are born in righteous glory. This seems to point to the 'resurrection', (akin to Frashokerat,) 'rising from the dead', or the second birth of man, after his lower self has been completely conquered and purified, and the higher self has consequently advanced so far that it could be said to have taken actual birth in the Spirit. The earthly vestures of those 'born in pure glory' claim neither Their energies nor Their time, and remain as mere adjuncts. When They have attained that eminence which entitles Them to a merger in Ahura, Behman and Ashavahasht, immediately that becomes a reinforcement pro tanto on the side of Good, and a resultant damage to the side of Evil. These Great Ones leave, on the various worlds wherefrom They have risen, Ideals and Examples, which conduce to endeavours of Their whilom friends lagging behind, and their untold progeny, in the same direction as Their own. When therefore

1. The Introduction elucidates the question of such a Union.

aspirations of such a kind sprout, the way is paved for the rout of evil. Such of us as have had the privilege of contacting pure and great men on this hard physical plane know how steadfast thereupon becomes our conviction, how resolute our demeanour, how fresh and sapful our hopes, how stalwart our stand over against the wiles of the Dark One. We no longer can doubt, hesitate, tremble and give up our freedom, and anon become slaves to desires once again. We become firm as rocks amidst the turmoil. That spells the ruin of the Wicked One.

11. The law of (justly dispensed) happiness and pain, appointed of Ahura, recognize, Oh ye men ! It is this, that sinful ones have long to be in suffering (to wipe out the effects of their wicked doings), and the good ones reap benefits, which lead to blissfulness.

Commentary: This law of Retribution is the synthesis of Justice. It is known to the Hindus as the Law of Karma. "As you sow, so you reap" says Christ, and His exhortation "Do unto others as you would have them do unto you" follows as a corollary from this grand and immutable law of Justice. Whosoever admits the authority of the Gathas, and their sanctity, and still impeaches the justice of the suffering which seemingly innocent men undergo, is thoughtless. If he is unable to fathom the remote causes of such suffering, he yet in view of the distinct enunciation here of the Law of Retribution viz, that the good are *always* rewarded and the evil chastised, is bound to admit that for such suffering a reason exists, and that that reason is none else than some past sin. Say that this is a mere consolation and you prove that your Scriptures you regard as mere snares, your faith therein is but of the lips, your talk of Religion, God's Prophets, His revelations, all unadulterated make-believe and bunkum. If this is admitted, then, you may well fall to worshipping the heaven-kissing "cerebrum," and bid adieu for aye to God-wisdom and evolution of the Spirit. Mark that the term of punishment for sins is according to the text, long and *not* eternal, as same Christian clergymen would have us believe, has been decreed by God. It is but reasonable that for a finite sin, infinite punishment should not be meted out. The Law of Justice sternly demands, that the chastisement shall never exceed the gravity of the sin, but shall be in exact correspondence therewith. Mark the eighth advice given to Gustasp

UNIVERSAL
LAW OF
JUSTICE.

by Zarthushttra set out in the Life of Zarthushttra translated by Peshotan Dastur Behramji Sanjana. It is there stated with the utmost distinctness, justice and reason that whoever shall have committed a sin on this earth, his soul shall suffer punishment in hell in *exact proportion* to his sin. When this punishment has been undergone, his soul will get *released* from the hell-walls. Zarthushttra has thus given the characteristics of the two paths of conduct, and expects his listeners to choose according to His rational, intelligent advice.

1. O aspirants, these instructions never heard of before, have been unravelled before you. They are for (weaning) those who defile the Pure Regions, through the promptings of the Wicked One, but (are) most efficacious for those who are entirely devoted to Ahura.

Commentary : We are informed in no uncertain tones that these instructions were never before heard of by the aspirants. That leads us to the conclusion that the teachings are secret, esoteric and sublime, and that the parties receiving the same must have had a special claim to such help. The consolation brought to much-doubting, sense-besetted humanity by the apparent meaning of the Gathas is great, but we are led to infer that some hidden ways of interpreting, reading, or chanting them, which are known as 'keys,' must have existed, which made them 'most efficacious' then, but have disappeared from *our* midst now. Those going astray are snatched from impiety by the Gathas ; but those on the good path find them still more pregnant with instruction and joy.

REVELATION
GOOD FOR
ALL.

2. If one at least begins to practise upon the precepts of this Religion, though at the first blush he might not believe all, he will have ocular, clear proofs which will cement his faith. O Ahura understanding Thee to be the Master and Parent of everything, every one will finally be drawn towards Thee.¹ We live and are righteous (we move and have our being) in Ahuramazda alone.

Commentary : The interpretation is Darmesteter's. Sufficient stress can never be laid upon this priceless revelation, which must drive home the lessons of the unity of Spirit, and the certainty of the Godward progress of the Spirit, to the wavering minds. We learn in the schools, be they of the three R's, or of riding, swimming, engineering, surgery, therapeutics, mechanics, hydraulics, and all the 'logys' and what not, by beginning with perfect obedience to the teacher's

PROOFS FOR
THE FAITH-
FUL. FINAL
DRAWING
TOWARDS
AHURA.

1. This notion which a comparative study of religion discloses us to be prevalent in Sufism, the Vedas, in Buddhism, and Gnosticism has been put forward with the amplest quotations from the Avesta in the Introduction.

injunctions and perfect reliance upon his good faith, and his competence to instruct. Without this identical mood to start with in the Spiritual school, the student will never cross the threshold. If he disputes or calls into question each rule given, each theme propounded, before having gone through, with passive and sympathetic submission, the full course, he will fling himself out of the school, with an air of injury. The wise ones know on what shoulders to lay the blame of the block, the stand-still, the wastage of opportunity, thus accomplished. In the text an assurance is granted that by and by, as the path is trodden unswervingly and devotedly, visible, tangible, convincing *proof* will crown the disciple's effort to dive into the essences of things and the secrets of religion. Of course that will make his faith sturdier, his knowledge and position irresistible and impregnable. To Ahura the Master of all, every one must go. Short of that Presence none is appointed as the ultimate goal of man. Both our goodness and our life is Ahura's and through Ahura. This idea is copied by the Christians. "I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself," admits J. Bunyan. It needs but a little reflection to conclude from the necessary All-Presence of Ahura, His All-Pervasiveness, declared in the text what is known as true Pantheism, 'God-In-everything' or 'God-everywhere'. If all is God's, all has come out of God, and all has to return to God, as our Gathas clearly specify, the upshot is All is God, and save God naught is.¹ Good and Evil, their corollaries reward and castigation, become temporary instructors of the temporary Lives about us, which are but the fragments of this All, for bringing thereto the realization of the consciousness of Their origin.

3. O Mino, grant us in return for our zeal (activity) and righteousness, that shoreless bliss that Thou hast ordained for (dauntless warriors, and those who have comprehended religion. For our illumination Oh Ahura-mazda, speak Thyself with Thine own tongue, so that (fully grasping Thy revelation, I might be able to prevail upon all people to put faith in (Thy) religion.

1. The Persian phrase 'Nist Hasti Magar Yazdan,' setting out this fact is repeated endlessly by the true aspirant, as a discipline and a re-

Commentary: We gather that for those who stand up and unceasingly wage the righteous war against untruth and impurity, with a full knowledge of Religion, the Good Law has appointed ample bliss. May we secure it by our merit! And how shall we do this? Says Ruskin, "To watch the corn grow and the blossoms set; to draw hard breath over plough-share or spade; to read, to think, to love, to hope, to pray—these are the things that make men happy." "The happiness of our lives depends much less on the actual value of the work which we do, than on the spirit in which we do it. If a man tries to do the very simplest and humblest work as well as he possibly can, it will be interesting to him, and he will be proud of it," argues the Duke of Albany. "From the hour that man fell, unto this hour, God has found neither rest in nature nor in man. The work of redemption [by each individual of himself] will bring in the true seventh day, or the Sabbath of God's eternal joyful rest in man, and of man's eternal joyful rest in God," observes Pulsford. "To be happy here, is man's chief end; for to be happy he must needs be good," points out H. Kirke White. It is our duty to be happy and cheerful, but only by lawful means. Arthur Helps thus admonishes mankind in this connection "Be cheerful: do not brood over fond hopes unrealized until a chain, link after link is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the travelling monument of despair and melancholy." Carlyle truly adds "Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous,—with a spirit of sunshine, graceful from very gladness, beautiful because bright." "Every human soul has the germ of some flower within; and it would open if could only it find sunshine and free air to expand it. I always told you, that not having enough of sunshine was what ailed the world," gently remarks Mrs. Child. St. Augustine defines true happiness in these words, "This is the happy life, to rejoice to Thee, of Thee. for Thee; this is it, and there is no other." The devotee cries for instruction from the mouth of Ahura, that is, direct, by Revelation of His, and not roundabout through His Messengers, great and small. There is not a scintilla of doubt left, after the longing here expressed, which could never have found room in our Scriptures, were it beyond satisfaction, that Revelation direct would be one of the prizes

ACTIVITY,
 RIGHTEOUS-
 NESS, BLISS,
 REVELATION.

of a life surrendered to Ahura. Ahura's own tongue, refers to His very presence, and the Revelation is open to all who are ready, as is apparent, when we dwell upon the words 'for *our* illumination.'

4. When Ahura and other Chiefs are gracious, then through purity, humility and good mind I ask for great power (of accomplishing Inward Conquest by their means), over the demon (of the Lower Principles or Lower Self), whom we might crush.

AHURA AND
THE CHIEFS.
POWER OVER
DEMON.

Commentary: Here it is promised that if with Ahura's and His Chiefs' help the Higher (Divine) Self (Atma) and the other Higher Principles in man are developed, with the further help of purity, humility and good mind, great authority over the Lower Principles will be established, so that the demon of Lower Self will be made to bite the dust. The inferior principles no longer run away impetuously with the Higher Self, but wait upon It, with hands crossed over the breast. Then is freedom obtained. Sagely does J. Pulsford affirm that "We have no right to freedom until our nature and the Divine nature are in perfect sympathy. We must apprentice ourselves to God while we are in this house of flesh. We must be faithful now; we shall be free hereafter."

5. Enlighten me as to what is best for me to choose (from betwixt the conflicting sects and opinions) as to the Law of righteousness. I want to follow the reason for the choice by means of my good mind, and thus to derive the fullest benefit (my reason having thus been enlisted on the side of faith). O Ahura grant me an insight into what is and is not going to come to pass (-futuraity).

RATIONAL
RIGHTEOUS-
NESS. PREVI-
SION.

Commentary: It is truly a frightful task that one has to prepare for, when one starts to search for truth. Most so, when one is unequipped with acute reasoning, and a mind trained to thread through mazes of facts, to sift them, to hit upon the pertinent ones, to weigh the pros and cons in the balance, and to reach the right conclusion, after looking at the problem from every possible view-point. As on we go, the perplexity beyond the intellectual plane is neither less baffling. Sayings and rules conflicting, contradictory and confusing greet yet the aspirant, who has embarked upon the

stream of Spiritual advancement. Then the prayers of the text become appropriate, seeking as they do guidance. To make the pronouncements of the Guide lucid, the unravelling of the happenings of the future, is badly needed ; so the disciple begs for it.

6. May the best blessings descend upon that wise man who reveals to me Mathras for securing bliss, purity and immortality. Ahuramazda's Rule is permanent because of Righteousness.

Commentary: Here is fit benediction showered upon the head of the pure man versed in the Good Law, who expounds in perspicacious style the Mathras that procure happiness, purity and immortality. True it is, the Spirit is ever immortal. Yet mortality surrounds the unliberated Spirit till enlightenment enables him to burst through the cankerous bonds. Some foreshadow re-births on earth, as badges of such mortality; others place lives after death upon other spheres, higher or lower, still under limitations of matter of some sort, (often unexplained and undefined). Immortality is gained when liberation, salvation Mukti, Nirvana, Wehdat (Union), 'Ameretat', 'Fana-fillā', or Moksha is achieved.¹ When this is done, only prosperity, and unabating Bliss have to be tasted, under the provision of Ahura's rule, which has for its foundation pure-mindedness.

WISE MAN.
MATHRAS.
RIGHT-
NESS.

7. He who is the first thinker, whose light is spread in all the (infinite) radiances, (Omnipresent), (is) the Omniscient Creator and is Helper of Righteousness, and pure Thought, through His wisdom. You O Mino Ahura, who are balanced (in pain and pleasure, good and evil, darkness and light), make them prosper.

Commentary: We are reminded here of the Biblical rendering of this very passage. 'God said, Let there be light and there was light.' Light is a word which seems to have been used here as a synonym for its analogue, Spirit. God's light is in all the numberless radiances of the heavens and earth that reflect, refract and corruscate it in ever pleasing variety. The fact that God is in all Light (which is everywhere) naturally and logically leads to the affirmation of His Omniscience which means only a Presence of illumined

THINKER.
LIGHT
EVERYWHERE.
OMNISCIENT.
BALANCED.

1. A Chapter in the Introduction deals exhaustively with this theme.

Consciousness everywhere. Pause and muse. The Supreme Mino Lord, who is unaffected by the waves of creation and extinction, material joys and sorrows, grants prosperity to those who, as Warriors and Devotees, and the Faithful, are engaged in the battle of Spena. Here the First Thinker is not the Supreme Ahuramazda¹ but only a Manifested aspect of Ahura, in Whom is the Divine or Universal Ideation. Ahura is also shown as being behind all righteousness and pure thought and so His immanence in every righteous and pure minded creature is incontrovertible. This is called Pantheism, but it is Monotheism in the sense of Christians, who allow to God Omni-presence, that is, All-pervasiveness in every atom of the universe.

8. Since I have held Thee dear in my eyes, or conceived of Thee O Ahuramazda, I have deemed Thee the First of All, deserving of worship with pure-mindedness, the Parent of good intellect, the true fountain-head of Truth, and the Author and Lord of all the works done on this earth.

PANTHEISM.
AHURA IN
EVERY WORK. Commentary: Here is a confession of Faith. Whoever laying his hand on his heart will own so much, deserves alone to be numbered amongst the religious-minded. Admit Him, the Most Ancient of Days to be the foremost of All, worthy of worship, Father of Pure Mind, the Source of Truth, the Sole Doer of everything, all seeming forms of man, beast and bird and crawling things, being but disguises put on by Himself, for our slow but sure instruction and strengthening! It is stated of a disciple that he having heard of his Spiritual guide that Ahuramazda is everywhere and in every one, one day passed up a road, down which an elephant was marching. The driver of it bawled aloud and required the disciple to give way to the brute. The disciple with a dim perception of the truth he had heard of his said guide, heeded not, saying to himself, 'In the elephant is Ahuramazda and He will never injure me.' In a trice the mighty beast bore down upon the recalcitrant wayfarer, took him into his trunk, flung him aside unceremoniously and strode on. This operation left the disciple with but a few bones safe, dazed and in an agony of bitterness. He sent for his guide and put it to him how if Ahuramazda

1. Vide Chapter in the Introduction on "The different significations of 'Ahuramazda' in the Avesta."

were in the elephant, from Him the supremely Good, injury could have proceeded. The wise one replied 'Did not Ahuramazda sitting also at the heart of the driver warn you unmistakably, to side on? Ahuramazda's words uttered through his tongue, you heeded not and repent ye now.'

'In the Lord' truly has it been said 'we live, move and have our being.' We can only understand this verse if we admit God's presence inside every being whatever. Thus is true Pantheism, trumpeted in the Gathas, in unmistakable terms. Ahura Mazda is proved by this verse and the preceding to be neither Anthropomorphic nor extra Cosmical.

9. Perfect purity of mind (or Armaiti), O Ahura, is Thine. Thine is the Divine Wisdom that creates the world. Thou hast duly appointed the rewards for those who lead industrious and active lives, and those who do not.

Commentary: This is an advocacy of the Path of Action and an exposition of the Law of Justice or Retribution. What God has ordained wise men seek to learn, so that they might gird up their loins to carry out His decrees. The primal sign of budding Spirituality is peace and love of all creatures, the second, contentment with one's lot, and the third, unwearied activity physical, mental and spiritual. When one is industrious by choice and by habit, when work to him is food and recreation, both knowledge and power are at his feet, because industry is the key to the portals enclosing either. Useful and strenuous labor nourishes and evolves the higher faculties latent in human nature divine. The Lord is Great because unceasingly toiling and supporting and nourishing. Were He to withdraw His wakeful superintendence over the universe for the twinkling of an eye, the universe would return to chaos, sure as death.

PURITY OF
MIND, CREA-
TION, INDUS-
TRY AND
ACTIVITY.

10. The former of these two, the prosperity-increasing farmer (toiler) is known as the true master, the nourisher of good mind. O Ahura, an idle cheat has no part in the benefits of the good Religious Laws.

Commentary: The farmer is allegorically the one who utilizes all the latent resources of any soil, material, intellectual, moral or spiritual, by sowing rich seed not for his own harvesting, but for the benefit of the world, wherein Ahura dwells. Then he deserves rightly to be dubbed the true

FARMER.
GOOD MIND.
IDLE CHEAT.

master. He nourishes the good mind, and who can gainsay it? But the reward of the idle man who to make two ends meet, takes to cheating, (as naturally as the duck does to swimming when thrown on the waters), is that he is outlawed. He places himself beyond the pale and protection of the Good Law. A robber may be exceedingly wealthy, but his ill-gotten gains are at the mercy of any highwayman, stronger than himself, who could but wrench it, the prey having no remedy. Such is the fate of ill-gotten gains. They have been piled together by violence, and must never be depended upon. The Religious Law will not give its aid to restrain any outsider from assailing the owner mercilessly, as a consequence of his misdeeds.

11. O Ahura having by Thy Thought brought into manifold being all living creatures, and the eternal Laws, Thou (then) didst grant a life on physical (solid) earth and reason, (and along with them) deeds (or energy to be industrious, and active), and religious mandates (for rightly directing energy), so that we might desire (activity or working capacity) and put our faith therein (namely, in the dictates of religion).

DIVINE
IDEATION.
LIFE,
REASON,
ENERGY,
RELIGION.

Commentary : This may be taken to be the exact original of "God said let there be light and there was Light". Being, Laws, life on earth, reason, energy, activity and religious instruction—all, all have emanated from Ahura. The necessity of putting our shoulder to the wheel, before asking Jove to intervene, is emphasised here in the name of industry and activity.

12. In that direction every one untruthful or truth¹, learned or ignorant gives utterance with his heart, and with a pure mind (that is, when he retires into the inmost depths of his heart and a pure mind, he approves of the aforesaid activity and religious mandates.) Immediately thereafter perfect pure-mindedness inquires as to the leanings of either Mino (Spena and Angra).

PARTING OF
WAYS.
TWO MINOS'
WORKINGS:

Commentary : The text seems to connect the latter part of the preceding, with the first part of the present para. This is a hard nut to crack, standing as it does, disjointed. The succeeding sentence gives no clue whatever to the right interpretation of the passage. So the translator must take some liberty, in order to make the passage yield some significance.

Perhaps the import is that the inherent instinct of the sinful and the righteous equally appreciates the eminence and sublimity of activity, industry and religious mandates.

13. O Ahura, Thou dost hear all questions put whether publicly or in the secret (chamber of the mind,) and O Lord Thou knowest when a man is greatly afflicted with punishment after an (apparently) small sin, by means of Thy keen eyes and purity. (Or, O Ahura, Thou art acquainted with the overt and covert doings of all, and dost follow the misdeeds of those who to escape just castigation for a minor offence, perpetrate more heinous sins).

Commentary : Here an allusion is made to the injustice which thoughtless people perceive in the world. Ahura knows all accurately and naught escapes Him. To talk of disproportionate reward or punishment then is absurd, as we premise God's Omnipotence and perfect Justice. The other interpretation reminds us of the adage that a man must tell twenty lies to support one.

QUESTIONS.
ALL SEEING.
PURE.

14. O Ahura, I ask Thee (to enlighten me) about the Present as well as the Future happenings (that is, the destiny of the Universe). I also ask Thee, O Ahura, of the reward Thou hast reserved for the pure deeds of the just, and (the punishment) for the sins of the unrighteous, in the very end.

Commentary : The aspiration that fills a reflective mind is to understand thoroughly the destiny of the Manifested Creation. The past and the future must be grasped and comprehended ere the soul can rest in peace, and work contentedly with the web of any circumstances, that the shuttle of its past thoughts and actions might have woven. The ultimate end of good and evil, is of equal interest to the contemplative mood. The Gathas have given the reply in clarion notes too!

PRESENT AND
FUTURE.
JUST AND
UNJUST.

15. O Ahura, I ask Thee of the ultimate retribution in store for the man who helps to power a wicked, sinful man, and who harasses the farmer, the cattle, and the truthful man, (and) by which (offences) has forfeited his right to live.

ABETTOR OF Commentary : "Sin is war against God. It aims directly
SIN. at the life of God. The self-will of the creature has slain the
DISTRESSER. life of God 'from the foundation of the world.' Sin is always
the same in its character," affirms Pulsford. It is a matter of
far-reaching importance to lend the shoulder to a wicked man
that he might step over it to mount to an influential position.
A great portion of the effects of evil-doing is attributable to
the station in life of the perpetrator of it, since his example
would tell more widely were he endowed with ample powers.
The mischief maker has been aided and abetted in his vile
purpose and hence the burden of punishment has to be appor-
tioned between the wrong-doer and his accessary. Our noble
religion wants us to give no quarter, extend no mercy, grant
no breathing time to wickedness. So much as countenancing
evil has such a pernicious effect upon the moral tone of the
beings we live amongst, that we become *particeps criminis*
by so doing. Well, as to the harrying of the producer, 'the
farmer', the nourisher, 'the cattle', the God-loving, 'the
truthful man', there can be no two opinions regarding the
heinousness of such a sin. The text deems the perpetrator of
such crimes worthy of capital punishment. How lightly such
offences are now indulged in on all hands, is apparent and that
indicates the extent of degradation of morals, and the spread
of irreligion, under the cloak of 'business', 'competition',
'shrewdness', 'economics'. Perfect harmlessness is the very
corner-stone of religion, and the text lends its supreme authority
to it, in a peculiar guise.

16. O Ahura, I ask Thee of the estimate Thou
puttest upon the wise philanthropist who has earnestly
striven to advance the authority of the family, the city
and the country, by right ways and means. When will
he, O Ahura, be crowned with the success of final friend-
ship of (and merger in) Thee ? And (to accomplish this)
what must he do ?

PROGRESS OF Commentary : Love of fellow-beings is the cardinal principle
POWER. of every great Religion. Man can re-unite with God, only after
AHURA'S he has harmonized himself completely with fellowmen, and
FINAL fellow. beings, having forgotten his little self and all 'I-ness', and
FRIENDSHIP. self-seeking. The text belauds by implication the essay of the
benevolent man, who struggles sincerely to advance the good,
the welfare, the power first of the smallest unit in the country

viz: his family, then the city, and then the country. "Each is to assist, the other; the strong the weak, the rich the poor, the learned the ignorant; and, to reverse the order, those who have least are no less to assist those who have most," remarks S. Smiles. The merit however truly consists in accomplishing this by right methods only. Politicians often advance the temporary worldly interests of the State by what is euphemistically known as astute diplomacy, which if dissected often means pettifogging, chicanery, dishonesty, or barefacedness. The text gives these a wide berth, leaving them to their shifts. Ahura deems the true lover of humanity fit for his friendship, but the conditions of attainment of such a consummation are sought to be gathered by the aspirant, in his concluding query in this verse.

17. Let (only) a learned man ask another learned man which of these two is superior, that on which the righteous man's choice falls, or that on which the wicked wretch's choice descends. (Beware) never entrust (the work of arriving at a decision on this point) to an ignorant person. O Lord disclose to us the signs (emblems) by which a pure mind can be made out (from an impure and ignorant one, otherwise we shall be unable to select the proper person to set the above question to).

Commentary: Only those sanctified by pure conduct can be entrusted with the solution of high problems. Only they should decide between themselves, which should be chosen, the path of the pure, or the way of the impure. Woe betide the man who seeks hereon the judgment of the unilluminated. And the text goes forward to request the Lord to reveal the marks, which are to distinguish the man from whom a solution might be called for and accepted. For if men have but the abstract rule 'seek the wise for an answer', and know not whom to recognize as wise, there can be no progression.

WISE.
IGNORANT.
EMBLEMS OF
PURE MIND.

18. Take care! none of you shall hear the Mathras, from the lips of wicked men, nor their advices, for these will involve into a whirlpool of scourges and calamities, the (inhabitants of the) house, the parish, the town, and the country. Therefore fight them (their wickedness and advices) and crush them by (spiritual) weapons (of purity, prayers, sermons and so forth).

MATHNAS
FROM WICKED.
HOLY WAR.

Commentary: This passage advances the sense of the preceding. Only the wise men have to be conferred with. Yea, further, the sinful ones should be positively kept at bay. If their plausible, polished, cadences are but given a hearing, ruin betakes the house, the street, the town, and the country itself. From our acquaintance with the trend of the Gathas, there is but one inference possible, as to the mode of grappling the wicked. Spiritual weapons of purity, preaching, and prayers alone can be made use of, and most effectively too, to hack and hew ugly sin.

19. O Ahura that learned man who pays heed to the (laws of) righteousness governing the two worlds (viz: of Form and Formless, Visible, and Invisible) and ponders them, (is the man who) can speak with authority and truth, (and) he is silent as a rule (in his profundity). O Ahura, he engages in Thy good fight (the Spiritual struggle between the Higher and the Lower self, upon this plane of existence) with the help of the fire kindled (in him) by Thee.

RIGHTEOUS-
NESS.
GOOD WAR.

Commentary: Here the emblem of wisdom sought in the passage before the last, is furnished. He is wise, who submits to all the laws of righteousness, that concern and bind both the Seen and the Unseen universe. "A man in the right, with God on his side, is in the majority, though he be alone, for God is multitudinous above all populations of the earth," affirms Beecher. At one stroke thus are excluded the worldly wise, the intellectual and the so-called scientific people, who have *confined* their attention to the exterior, seen universe, from the category of the wise. Never mind what people denominating themselves "reasonable" urge. The text gives us the measure of their stature. Leave them severely alone, if you do mind tripping. None, none save those who render obedience to Purity can 'speak with authority and truth', upon questions of serious import. 'Well-read', 'practical', 'highly gifted', 'sagacious', are labels that do not suffice to give one an entry into the ranks of the 'wise'. Most instructive is the simple and forcible commentary that 'he' is taciturn as a rule. Three-fourths of the poison of the stings of life can be nullified by our keeping our own counsel. Gabbing, exaggerating, or parading our troubles, or the opprobrious words and insults showered upon us, these alone widen and deepen the little abrasions, which the skin of our temper, could wel-

have overlooked. 'To know, to will, to dare and to be *silent*' is the way of the mightiest commanders, who have stormed and captured the fortifications of idleness, hatred, impurity and retrogression. In ancient times Pythagoras insisted particularly upon complete silence (dumbness) for a period of some 5 years, before he accepted any one as a trustworthy disciple! The aspirant had thus time enough to chew the cud of his own thoughts, to meditate and to prove his burning earnestness to tread the Path. He was thus also saved from frittering away energies in vain discussions and controversies, the solutions whereof were to come to him by themselves in that period of qualifying and edifying probation. The chosen 'wise' one goes to the battle armed with the all-powerful fire of the Sirpit, 'the thunderbolt of all-conquering Jove,' and with such an equipment victory is assuredly his. Thomas A' Kempis encourages righteous battle in this strain, "Fight like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in God's more abundant grace." "He that wrestles with us, sharpens our nerves and sharpens our skill," truly observes Edmund Burke. "Fight the good fight of faith, take hold of eternal life; and what is eternal life but the righteous unshifting will of God, in opposition to all selfish will?" admonishes Thomas Erskine. St. Augustine gives us advice in this matter thus, "The conquering commander triumpheth; yet had he not conquered, unless he had fought; and the more peril there was in the battle, so much the more joy is there in the triumph."

20. Whosoever cheats a pure man, (has in return therefor) for a long period of time thereafter, to take up his abode in gloomy darkness, (to live upon) noxious (and foul) food and (to raise) bitter and mournful cries O sinful men, your (evil) intentions will land you into that (dark) world because of your own (mis-) deeds.

Commentary: The world deems it a commonplace that the good ones who do not use fraud in a fraudulent society are easily duped and left behind in the race for material prosperity. True it is, unfortunately, that those who are good are accustomed to rely upon others, whom they consider equally honest. They have not taken to heart the maxim,

CHEATING
THE PURE.
CHEERLESS-
NESS.

"That thou may'st injure no one dove-like be,
And serpentine that none mayst injure thee",

Howsobeit, the most wary even can be imposed upon by consummate swindlers, such as are running amock nowadays. The punishment in store for these is described in the text. It is cheerless darkness, noxious food, gnashing of teeth, moaning and groaning. Looked at from the standpoint of even human justice, the prisoner suffers castigation, exactly similar, for committing offences penalised by law on this our physical plane. We have the dark, solitary cellar, we have the unwinnowed, uncleansed, unsavoury foodstuffs, and lamentations. It is remarkable that Eternal Punishment is not held out for any offence whatever, in the Gatha Songs.

21. Whosoever by means of pure thoughts and deeds (becomes) a Friend of God, on him will He out of His own sweet bounty bestow health of body, immortality (of spirit), dominion over prosperity, righteousness and (spiritual) power, and the bliss which attends upon a pure mind.

AHURA'S
FRIEND.
HEALTH.
IMMORTALITY
RIGHTEOUS-
NESS.
POWER. BLISS.

Commentary: Mark here the grace of the All-merciful. Health which is equivalent to a thousand blessings comes first to the friend of God. Next follows the awakening of the Spirit which truly brings a consciousness of Immortality, as distinguished from the fleetingness of the mortal envelope that clothes us. Then comes dominion or control over prosperity, which means that the acquisition of means of attaining to welfare is effected. Next in order ensue righteousness, and the spritual power which is an adjunct thereto. Last but not least, bliss that encircles and crowns a pure mind greets the friend of God, so that the cup of his happiness is filled to overflowing. These are no intangible or mean rewards, though they are not by any means sensual ones either. Only those who have transcended sensuousness can compass their grandeur and beauty.

22. This is well-known to one who has had learning as well as good (soul) wisdom, that the above-mentioned person defends righteousness by good (use of) power, thought and deed. Such a one, O Ahura, would be deemed a great co-worker and helper of mine.

God's
CO-LABORATOR.

Commentary: Persons who combine learning with the ripeness of soul that begets wisdom, are aware of the fact that the friend of God referred to in the preceding stanza is a might in the defence and propagation of truth. He is undoubtedly to be deemed a co-laborator of Ahuramazda,

YASNA XXXII.

1. The relatives of his (the Lower Self), his collaborators, his followers and wicked people (allied to him), supplicated (me the Higher Self that they might be allowed to survive and run amock), but in my mind there is only the bliss of Ahuramazda (which supports the Higher Self). O Ahura may we become Thy messengers? May we repel those who injure Thee.

Commentary: The ordinary interpretation of this para is that Zarthushttra complains here that the relatives and following of His opponent Bendva, prayed to Ahura to throw obstructions in the way of His (Zarthushttra's) prophetic mission. Yet that he is indifferent to such supplications and feels confidently happy in Ahuramazda, being above the joys and sorrows of the world. Another interpretation is given in parenthesis above. The concluding portion of the para runs in the first person plural. That implies, perhaps if we take the 'we' to mean "Higher Selves," the aspiration of the evolved disciples to reach the stage of direct communion with Spenta Mainyush, whereby he can bring down the first hand word of His to the orphan humanity. Here Ahuramazda cannot mean more than SpentaMainyush, who is Ahuramazda's manifested Good Power for how can Absolute Ahuramazda communicate with mortals, or be injured?¹

TEMPTATION.
BLISS.REPUL-
SION OF
INJURY

2. Then replied to them the well-wishing friendly Ahura, ruling supreme by His own authority, with (His) good thought and brilliant truthfulness, "we have chosen (Spenta) Armaiti, She will be ours."

Commentary: The narrative proceeds with a jerk and it is always a very arduous task to carry forward the sense of one stanza of the Gathas to the next, and then through the whole yasna. The idea in the foregoing para seems to be advanced here. If we contemplate the analogical parley—between the Higher and Lower Self down below here, we shall follow the choice by the former of Spenta-Armaiti, or humility,

SPENTA
ARMAITI.
(HUMILITY.)

¹ Vide "The different significations of 'Ahuramazda' in the Avesta" in the Introduction.

for becoming pure enough to be the Lord Spenta Mainyush's Messenger and repeller of those who attempt to injure His creation.

We have in this passage an opportunity to consider the eminence of this virtue of humility. It shows merit and brings peace. We read, "The generous-minded Sadi is humble and prostrate, no person will combat with him that is fallen, and asking for quarters." The tree laden with fruits holds not its head high, but bends down, lower and lower as its branches put forth an increasing number of fruits. It is again only the heavy scale that bends down. He is not a pilgrim to Mecca, who is foul-mouthed, and contentious, but truly one is that meek camel carrying the pilgrims, which feeds on thorns and is patient under its burthen in the scorching heat of the blazing sun. We have it that the great Moslem potentate Caliph Jafar al Mansar was troubled when sitting on his throne, by a pertinacious fly that kept perching on his nose, again and again after being put to flight. Thereupon he called up a wise and holy man of his court, and questioned him why God Almighty had created flies. The reply came, "To humble the mighty by their means!" Remove all the filaments of worldly desires as well as pride, if you wish to enter God, so that you might be like the thread that passes the needle's eye, only when extraneous fibres are torn off. Humility leads us to resignation as well as to patience and fortitude, the virtues par excellence of the saint. Let us dwell on these cognate and consequent virtues of humility a while that we might hold humility dearer.

3. But ye all Devas, you are of the seed of Akoman Deva (one of evil thoughts). Whoever most worships you, is a swindler (deceiver) and has strayed away from the right path. You have (practised) more and more of deceptions, for which you are known in the 7 regions (or planes)¹ of the world (or universe).

DEVAS.
THE LOST.
DECEPTIONS. Commentary: Here Ahura goes on to say after having chosen Spenta-Armaiti, that as for the Devas, the brood of Angra, their retinue is made up of swindlers and the lost, who are notorious all over the surface of the 7 regions for their frauds. He (Ahura) disowns them and ever plans to bruise their heads. The *hypocrite* and the deceiver know ye not?

1. Whithersoever we go, dark Powers oppose the Good, yea, till the final triumph.

Ask the man that sells barley after displaying wheat and offering to sell it, whether he ever saw a straight shadow of a crooked stick. He is easily found out. May he not be the same man that has a hundred beads on his rosary, corresponding to the hundred sins he nurtures, at each fresh dawn of day, in his foul heart? Such a man might offer lip prayers for all his life, he reaps no profits, since he causes his fellow-creatures pain and tears. Those that are bewitched into a greedy life of injury and deception forget that not the glittering cups of gold that carry water, but the simple, pure water it is that quenches, the spirit's thirst. Forget not that your friends that love you with 'deathless devotion' will in the time of your need refer you to no less than the bounty of the All-merciful Lord, rather than pay you the ten farthings you demand for immediate relief! We are here reminded of a hypocritical dervish who was once invited to dinner by a great monarch. To feign weakness of body as a token of great asceticism and piety and to earn an increase in the king's respect for himself he contemplated taking a strong purge. Such is the justice of the Lord, he took a draught of poison instead, by mistake, and there and then gave up the ghost. The king pitied the hypocrite's sad end! In illustration of the hypocrisy of worldly minded kinsmen we are told that a very advanced 'mobed' was consulted by a lay client of his, upon the love of kin. The layman was delaying his own spiritual progress out of a too great doting on his near relations. The mobed reasoned with him and tried to persuade him that most of the kinsmen were leeches. The layman declined to admit this. The mobed suggested a trial of the love of his dearest, who always expressed their readiness to die for him. The layman accepted this method of solution of the problem. The mobed suggested him to feign serious illness and gave the name of a confederate doctor, who was to be called in to treat. The layman went home and successfully imitated the struggles of a man suffering from a dangerous malady. The doctor came and went for a week. He finally declared the case hopeless. There was a loud wailing and lamentation in the family. The doctor was besought to save the man at all costs. After a great amount of pressure he gave it out that he had consulted a highly developed devotee, who had seen the map of the nativity of the invalid, and had declared that the only way to save him was for some human being to offer to take up his disease and depart this life, as, let us recall, in later times Babar the Moghul Emperor too did, and died in substitution for his son

Humayun The mother of the invalid was asked whether she was ready to offer herself up as the sacrifice. She said she was, but she excused herself on the ground that but for her there was no one to look after the comforts of her other grown up sons. The wife when similarly questioned said that for the sake of her own old parents, she regretted she could not make the sacrifice. The son urged that he had a young wife, who had to be taken care of, and so he could not spare himself. The daughter urged that she had an elderly husband, who could not be left alone, by any means, at that time of his life. One after the other the dear ones of the invalid were brought up into the sick room, and similarly tested. They all wriggled out of the situation, upon some pretext. The invalid got up from his bed, bid adieu to his 'dearest' kinsmen and took refuge in the guidance and instruction of the fore-sighted mobed who had urged him to put those, who had alleged they held him 'dear,' to a trial. He thenceforward learnt to live in the world like the plug of the syringe, in it, and at once apart from it. Well has Azizi said 'This life is the death of dervishes; look on the world of reality as a friend'. This is true knowledge, not that gathered in the secular schools and colleges, which is like water drawn out of the well by a sieve. And yet remember 'who learns and learns but acts not what he knows, is one who ploughs and ploughs and never sows'. Knowledge without practice is a mere burden, practice without knowledge is a mischief.

4. For you confound the minds (of your audiences), whereby men learn to do the most wicked actions and to deny the (benefits and existence of a) pure mind, and utter (blasphemous, obscene and illogical) words like twin-brethren of the Devas. Again they become more and more lost to righteousness and to the (spiritual) understanding granted by Ahuramazda.

CONFUSION. Commentary: This stanza appositely summarizes the
WICKEDNESS. 'confusion of Babel'. When as is now evident to us, a myriad men hold a myriad, varying views, even on the most vital and fundamental questions such as the existence, immortality, and final triumph of the Spirit, and the existence and immanence of God in the universe,—then the simple folk that are submissive and ready enough to be led, feel bewildered and utterly distressed at the conflict of ideas. The Devas blaspheme and

render matters hopelessly inextricable by impropriety of language and irrational talk. The lot of the misleaders is as plain to us as the bright mirror. They sink in the bog of unholiness, lower and lower still, till they forfeit the very instrument of understanding, which could retrieve them. What sadder fate could overpower a being? It is as if from a man born for intelligent work, brain-powers were slowly withdrawn and finally drained away in toto, leaving him a raving lunatic. For a man intended for spiritual work, the extinction of the intelligence of the Spirit, is then, a calamity, the appalling nature of which is too dismal and dreary to contemplate, yea than which a greater one is inconceivable for any individual.

5. You mislead men as to the (real) happiness of life and immortality (of the Spirit), because the evil genius Akoman has declared to you Daevas, that Angremainyush maintains his rule through evil thoughts, words and deeds.

Commentary : The tricks of the Devas are practised upon the principle "to do aught good never shall be our task and ever to do evil our sole delight." The whole fabric of Akoman's rule would collapse like a house of match-boxes, were He to allow the least play of compassion, truthfulness, helpfulness or virtue in His black bosom.

HAPPINESS.
IMMORTA-
LITY. AKO-
MAN.

6. With weapons which have been indicated, in a short while the sinners will be brought to book. O Ahura, with Thy Omniscience Thou knowest how to take account of men. For establishing righteousness in Thy Rule, may I act upon and make permanent the commandments of religion (the Laws of Ahura)!

Commentary : The weapons which are alluded to in the text do not appear in the near vicinity of the para. Pure thoughts, words and deeds might be these almighty missiles as they can pound to atoms all the ramparts of evil, and earn for Spena dominion over the sinners hiding behind it. Prof. Harley translates the first sentence better when he interprets it to say that 'you are the cause of the ample punishment which has come to be administered.' Naught of the wickedness of men escapes the All-knowing Ahura. Of course, the way to maintain righteousness is to walk submissive to Ahura's Laws, given through His Prophet, by means of Religion.

WEAPONS.
MEN'S AC-
COUNTS. RE-
LIGION.

7. These sinful persons are entirely unaware of the terrible punishments they draw upon themselves because of their evil promptings and that punishment will, it has been declared, be meted out by way of the pure metal. But Thou art best acquainted with their sins

TERRIBLE
CHASTISE-
MENT. SINS
REGISTERED.

Commentary : Here a reference is made to the method in which the sinners and evil-advisers will get punished, be they professional cheats, pulpit charlatans or designing place-hunters. Christian writers give us similar views, drawn from the Bible. Exclaims St. Augustine "Wretched I was; and wretched is every soul bound by the friendship of perishable things. He is torn asunder when he loses them and then he feels the wretchedness which he had, ere yet he lost them". "Men running after the satisfaction of their sordid appetites are foolish as fishes, thousands of them running after a rotten worm, that covers a deadly hook," says Jeremy Taylor. "What! art thou all day filling thy heart with earth, and dost thou look to draw heaven thence at night?" very appositely inquires Gurnall. S. John Duncan-Clark thus sums up the despotism of the lower desires that strive for mastery over man, "When self is enthroned, Passion is made Prime minister, and Principle becomes court fool." "Not failure, but low aim, is crime," states Lowell. Beecher tells us, "A nobleman compares and estimates himself by an idea which is higher than himself, and a mean man by one which is lower than himself. The one produces *aspiration*, the other, *ambition*. Ambition is the way in which a vulgar man aspires." Dean Swift with his usual brilliance thus characterises ambition, "Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping." "Remember that it is not only the desire of riches and power that renders us mean and subject to others, but even of quiet and leisure, and learning and travelling. For, in general, the value which we attach to *any external thing* subjects us to another."

The punishment comes through "the pure metal" which might possibly refer to the suffering entailed on "the higher bodies," which are of purer stuff or metal than the physical ones. It might mean pain as excruciating as of the skin placed under burning liquid metal. Some people construe the text to be an allusion to purification or punishment by pouring hot liquid metal on the sinners' bodies. The ignorance of their impending doom is contrasted with the full awareness of Ahuramazda as to their guilt.

8. One of such evil-doers is known as Jamshed, (the son) of Vingham, who with a puffed up mind, wrung the hearts of us men, by the audacity of his utterances. I am one with Thee in the judgment Thou passest against such, O Ahura.

Commentary: Jamshed one of the most glorious of Mazdayasnan Rulers, the founder of all human arts according to Iranian tradition, the once paragon of excellencies, began to nurture pride and self-regard, it is said, and at the instigation of Angra made claims to divinity in his mortal frame and required men to fall at his feet and worship. The Shah Nameh recounts the tale, with a pinch of salt always, and runs over details which only a mystic can understand and explain. The commonplace arrogance that is attributed to Jamshed looks too childish a defect to father upon a King Initiate, who had to his credit the inauguration of a new world era and a reign of complete peace, freshness and usefulness, which communicated itself to his subjects for many a long century. How hoary must be the age of Jamshed can be concluded from the fact that he is deemed to have been the founder of all arts. We must carry him back to millions of years, if the tradition is not to be reduced to a hoax. He is comparable to a Manu of a cycle, of the Hindu Shastras. The text accuses Jamshed of intemperate, and indefensible utterances, which were impudent. The faithful acquiesce in all the castigations inflicted in the wake of evil utterances like those attributed to Jamshed.

9. Those who misinterpret the religion, subvert the meanings of the commandments of religion, and by their evil suggestions (of such perverted interpretations) confound the understandings of men. They deprive me (us) of the well-intentioned aspirations and true hopes. Therefore, O Ahura, and O Asha, I pray Ye with all my heart and beseech Ye (to destroy their influence).

Commentary: The confusion of the Tower of Babel becomes worse confounded by misinterpretation of religious mandates. Men can then hardly distinguish what are proper and improper motives, and what should be looked forward to as certain to happen in the future, in return for definite modes of conduct. The humble devotee asks in such a quandary the aid of Ahura and Ashavahisht, to stamp out with iron tread the false finger posts, which the speeches of the mischief-makers

SAVE US
FROM MIS-
INTERPRETA-
TION.

raise, alongside the pathway that mortals have to tramp, for drawing them off the straight and narrow track. Materialists, atheists, sorcerers, and the rest seem to be here alluded to.

10. That man totally subverts the commandments of My religion, who considers it very improper to observe (or admire, the Earth and the Sun with the two eyes : who bestows gifts upon (or aids) wicked men : who devastates fields and who inflicts blows upon the pious.

SUBVERSION
OF RELIGION.

Commentary : What is irreligious is explained here. It is not allowable to leave unscanned the earth on which we have our habitat. Our birth is for advancement, through observation and exertion. The Sun too, we must investigate, dwell upon, admire, adore, and imitate. His apparent regularity of appearance, his glory, helpfulness, his warm embraces, his life-giving, cheering vitality, his equable benevolence to the wicked and the good, his might, his fire, his invaluable gift of light, his action on the waters in raising them into clouds and pouring them down in blessed showers to moisten and fructify the parched earth, his drawing up of waters into tides which softens the temperature of the earth through the consequent winds, his indispensable pervasion in all life,—these and such are themes that are inexhaustible and so sublime that to leave them out would be unpardonable heedlessness, which the Gathas deem sinful. The helping the unrighteous, which enables them to persist in their evil courses is a mark of disobedience to the injunctions of Ahura. The destroyer and the oppressor of the pious are by all means irreligious. In the present days tyrannizing over the righteous, comes by way of ridicule, contempt, neglect and insult, more than before. In days gone by physical force and torture were all too rife. “The spirited” people as they are called, of to-day make no bones of trampling upon the toes of the righteous, and their cruel frivolity gives them as much fun as the sport of the ‘civilized’ man in butchering or maiming the blessed Lord’s elegant, harmless creatures. Devastation of fields is an offence against ‘goodness,’ which favours and emphatically requires industry, fertility and the highest use of all faculties, and evolution, without let or hindrance.

11. Those people ruin the character of the life I have inculcated who deem the vicious, (truly) great, who obtain possession (by misappropriation) of the wealth of their

masters and mistresses : who keep back the righteous from the best thought (or from realizing their pure ideal of reaching Ahura).

Commentary : This is a wonderfully perspicuous passage, giving the soundest advice on practical matters, and leaving no loophole for the wily to extricate themselves from the ban of unholiness. It must be read along with the two succeeding stanzas. Every one who gets wealthy, or is applauded or succeeds in place-hunting, though as full of vices as the ripe cheese with maggots and worms, is deemed 'great.' This ruins religious life, religious fervour, and religious aspirations of a nation. Of course the very powerful and noble people care little for the world's pronouncements, but the mass of men take their cue from the current of popular notions even on the most abstruse subjects, of which they know as little as the blind mole does of the stars twinkling in the zenith of the firmament. Competition has led to the blunting of the edge of morality that ought to be sharp as the razor's, and the making of employers stepping stones to fortune, when successful, excites no indignation in the onlookers, no remorse in the hardened breast of the ungrateful wretch that has compassed the ruin of his whilom superior. To hinder the progress of the pure, in the right direction, is a sin, but the thought of this age, sleeping behind the subterfuge of 'honest difference of opinion', recks little the shipwreck of pious souls by interposing obstructions of diverse heights.

WICKED
LIFE.

12. Who by their evil promptings hinder men from achieving the best work (of meeting Ahura): who take the lives of cattle out of fun (or sport): who having given the go bye to righteousness, prefer wealth gathered by dishonesty: who glory in the rule of karpas (anti-Zoroastrians) and hars, -them Ahuramazda regards as evil.

Commentary : This stanza in continuation of the last mentions those who ruin religious life. Those who by sneers and irreverence throw obstacles in the way of others advancing towards Godhood, who *destroy* by hunting down or otherwise the merciful Lord's creatures out of frivolity, who feather their nests unlawfully, and who are irreligious and lying, are condemned here. It is a matter for the most careful consideration of true Zarhostis to decide upon an interpretation of clear

(OBSTRU-
TORS, SLA-
YERS OF
CATTLE, THE
DISHONEST,
KARPAS AND
LIARS.

declarations as these, whether devouring the carcasses of animals killed is not a crime against the Mazdyasni religion, based on the laws of Nature.

Some thoughts of Christian writers on covetousness and the value of money are worth considering, in a line with the precious teachings of the above verse. "The power of money is over-estimated. Paul and his disciples spread Christianity over half the Roman world with little more money than is gained from a fashionable bazaar. The great social doctrines of Christianity are based on the idea of brotherhood. Do unto others as ye would they should do unto you," says Samuel Smiles. "No one who is a lover of money, a lover of pleasure, or a lover of glory, is likewise a lover of mankind: but only he who is a lover of virtue." "They who most cry out against the vices of the wealthy would fall into them if they were wealthy. A transfer of riches, could it be brought about, would do no good. It would only be a transfer of the faults which they create and foster," acutely observes Alfred J. Morris. Beaumont nobly submits to us that "The true way to gain much is never to desire to gain too much. If you desire not to be too poor, desire not to be too rich; he is not rich that possesses much, but he that covets no more."

Greed is remorseless. It grinds a man, like a bullock of the oil-mill, day and night. It is said of a very happy barber of a king, that he was the envy of his tribe, because of his contentment. One day when passing by a tree, a spirit of the tree offered to make him rich and gave him a clue to a place where there were six jars full of gold and the seventh jar was half full. The barber was seized with the cupidity of stupidity, and having secured these seven jars desired to fill the remaining seventh jar to the brim, also with gold. He toiled and struggled and earned, much more than before and spent not a pie either out of his own earnings, or the six jars full of gold. He converted all he got into gold and threw it into the jar, but the jar never could be filled. He became care-worn, dejected and morose, the opposite pole of what he was formerly. Even the king noticed this. He enquired of the reason for this pitiable pass. The barber made a clean breast of his adventure. The king knew that the same gift of a low spirit had ruined many a promising subject of his before. He declared this boon of an evil spirit unblest, and the barber hearing this, replaced the jars whence he had fetched them, and thenceforward was happy as before. Thus the lust of money betrays a man, and

all ill-gotten gains are accursed, though to our short vision, the curse does not always reveal itself. Says Sadi, the famous Persian Poet, that to eat barley and sit at your own ease is infinitely more creditable than to wear a golden girdle and stand up in service, out of a greed for pelf. It is quite evident that whatever you ask of a man in obligation, in the course of your scramble after wealth, might add to the body and its possessions, but must take from the soul.

Of a chief of merchants travelling in a hot desert, it is said that when he fell exhausted from his seat on the camel, he cried in anguish, "Either contentment or the dust of the grave will fill the stingy eye of the worldly minded." In the same strain we might say that the money of the avaricious man comes out of the earth for another person's use, just when he himself is going into it. A thousand sins it took to hoard the dollars, and the heir threw away the whole, upon the well understood law of nature 'light come, light go!' What may we ask, was after all the wisdom of this man that left an unused pile that was to be scattered to the four winds, at the cost of indebtedness to Nature, which, though beneficent in many ways, is a creditor quite as exacting as Shylock, the jew?

13. (And) them who, surrendering their consciences to the most unrighteous thought, covet unlawful gains by virtue of the authority vested in them; who desolate the world; who having attained to their desires, remain yet discontent, and who hinder the righteousness of those who are the messengers of the gospel of (Mazdyasnan) Religion.

Commentary : This stanza continues the previous thought in the 2 preceding stanzas. Those who misuse or betray their power, who spread havoc, and who are discontent are generally unrighteous. It is a memorable lesson that is here given. Those who desire to have the world's joys and benefits, and are granted them, must not be greedy and if they are, and get discontented still with their lot, as is done by the common run of men nowadays, they are guilty of a breach of the Mazdyasni Law. "We ask not because we are worthy; we live in rebellion against God day after day; we have been in rebellion for years. If you will let rebellion cease, and be willing to let

THE
UNRIGHT-
HOUS; COVET-
OUS DESOLA-
TERS. THE
DISCONTENT-
ED. THE OBS-
TRUCTORS.

the Lord save you, He will do it," says D. L. Moody. Again C. B. Newcomb advises us that "We exhaust our strength in our impatience at our work and the conditions that surround us." On considering the results of the vices indicated and deprecated in the above stanzas, we are led to concur with M. Ficunno, when he asks, "Why, O man, do you vituperate the world? The world is most beautiful, framed for the best and most perfect reason, though to you indeed it may be unclean and evil, because you are unclean and evil in a good world." Hindering those, who being qualified, wish to spread the gospel, is a sin.

14. The robber related to the Kavis (opponents of Zoroastrianism) has bent his understanding towards the path of this (Evil Mino), and he commits these two frightful blunders, namely, that he beseeches the wicked to help him, and that he sacrifices (a) cow for him who agrees to remove (ward off his) death.

THE
HELP OF THE
WICKED. SA-
CRIFICE OF
COW.

Commentary: This is Harley's interpretation of stanza 14. The Gathas attach vast importance to the abstention from all dependance upon the impure for aid. This accords perfectly with the law of purity, which requires one to have both right conduct and right means of livelihood. Every help taken binds the obliged to the obligor, and slowly and inevitably renders him subservient to the latter. The most sterling independence requires, therefore, the uprightness that rejects all ties of obligation to the unrighteous. The text also deems the sacrifice of living cows, upon chimerical promises of Kavis of escape from the death of the body of the sacrificer, a terrible mistake. The body made up of unstable and perishable combinations of matter must assuredly decay, all efforts of mortals notwithstanding. What is of exceedingly great significance in this concluding part of the verse is that it considers such a sacrifice a "frightful blunder." From this and numerous other passages from the Avesta and these Gathas we gather that the spirit of Zarthustrianism is entirely *against* *bood sacrifices*.

15. Karpas (anti-Zoroastrians) and Kavis (non-believers) and similarly those who wield powers according to their wishes, yet grant not (help) to others,—these will I keep afar (from the Higher Life). But by means of

these two (Higher Bodies?) they (the pure) will be taken to the abode of Behman, (the Archangel).

Commentary: We have here a consideration of the attitude of the non-Mazdyasnans who rule according to whims and not Ahura's Laws, and who are not altruistic. They will swelter in the mire of selfish aloofness, apart from Ahura. As to those who are true devotees, their Higher Bodies will be developed so as to enable them to commune with Behman, the Archangel of Wisdom, the Plan-Maker, the Thinker. Ervad Kavasji Edulji Kanga guesses that the 'two' refers to Khordad and Amerdad. How so and what is the meaning thereof he has not chosen to explain. If we turn to Yajeshna, we find there the names of the 6 bodies of man and the Fravashi within them all. Here a reference may possibly have been made, though abruptly, to the perfecting of two of the highest Bodies, which could bring man into touch with Behman. The Bodies and the indwelling Spirit are thus described in the Avesta 1. Tanu (Gaetha and Azad), 2. Ustan 3. Keherpam 4. Tevishi 5. Urvan 6. Baodhang 7. Fravashi. The Vedas have a similar though slightly differing classification, 1. Annamayakosh 2. Pranamayakosha 3. Manomayakosha 4. Vignanmayakosha 5. Anandamayakosha 6. Atma.

KARPAS,
KAVIS. BEH-
MAN'S
ABODE.

16. For resolving all my doubts upon matters, O All-ruling Ahura, the training imparted with great caution and skill by a religious preceptor (Guru) is best all round, because the sinful must suffer, and he who desires to propagate the religion will come by his merited reward.

Commentary: The 'ocean of water' no one dreams of spanning without a chart, and a skilled guide. The mightier 'ocean of life' men are rash enough to believe could be travelled without charts, guides, buoys or lighthouses. The inclemency of the waves, winds and clouds, the hidden reefs, the sunken rocks, the bewildering, shoreless expanse in life's ocean are terrible to face without extraneous light and help from Those Who have explored it and reached the further end successfully,—the Prophets, Sages and Their devoted disciples. No one applauds the misguided adventurers into a trackless jungle or a boundless desert like the Sahara, without a pilot, nor is caution to accept a guide's aid in such cases deemed "irrational". Yet in the more perplexing forest of life, plunging without hope of rescue, without any beacon-light or guidance,

MASTER'S
GUIDANCE IN
DOUBTS.

it is deemed "irrational" to take any help from those who have gained deep knowledge of the thick jungle, by having trodden it time and again, and become familiar therewith. Strange definition this of 'rationalism,' rather a queer degradation of 'reason' to the level of pig-headedness! One who flouts religion, one who sets at naught moral obligations, one who decries all observations of the past, crystallized in morals and religions, one who sets himself at large from all discipline, good manners, sobriety, high thinking, one who deems aspirations to the highest ideals as mere dreaminess or sentimentalism, coolly appropriates to himself in this age the monopoly of Rationalism. Heavens defend us from *such* 'reason.' Why not call this 'Angelic mood' or 'the propnetic spirit'? Well, it is enough to say that a Master's aid is indispensable upon the Path, since the text lays that down.

1. Consonant with the law of the Ancient World, Ratu (the Head of Spiritual Guides) will deal justly by the pure, and impure, and those whose good and evil parts are equally balanced.

Commentary : The reference seems to be to the discernment of the Head Spiritual Guide, who cannot be deceived. Each man will be found out in his true colours, and helped or let alone, as he merits. "For narrow is the path and straight the way, and few there be that find it," out of the tens of thousands of aspirants, more or less advanced. Of course as there is an ambition to succeed in earthly concerns, so is there with beginners on the Path an anxiety to push forwards, and to appear somewhat bigger than they are. Before the true preceptor, however, all is plain as the noon-day sky. The passage most probably does not refer to the stereotyped Heaven which is reserved for the goody-goody, the Hell, for the thorough-going vicious, and the intervening-spaced purgatory, for the half-heartedly wicked ones. Each one will according to his deserts, be led onwards by the preceptor whenever he chooses to be on the Path, or kept back notwithstanding his outward passing passion to tread the Path, when he is recognized to be unprepared and so dangerous, as the case may be.

ANCIENT
LAW.

2. Whoever by his utterances, thoughts or with his two hands uses severity towards the wicked, or advises someone for his benefit, thereby makes an offering in respect of his religious faith, out of love for Ahuramazda.

Commentary: War with corruption of every kind is as we have seen, the Law of pure being. Impurity runs riot everywhere, and he who without embracing it, remains even indifferent, is steadily and invariably drawn into its maelstrom. None can be at a standstill. Existence means either progression or retrogression. The present is the time of the rule of matter, and passion—this is the Iron Age, the Kali Yuga,—and whoso does not strenuously hit out for Good, succumbs to Evil which holds such general sway. Eradicating wickedness from the world or from any human heart, and planting in its stead a seed, which will fructify into a benefit to any one, show

STIFF TO THE
WICKED. AD-
VISER TO
MEN.

true charity and religiousness. Both these are active virtues, which are within the reach of the most unfortunately circumstanced brethren of ours, and which are most acceptable to Ahura as certain signs of faith and love. This passage gives the rule as to our conduct in the presence of wickedness, and the next one, as to what it should be in the presence of goodness.

3. Whosoever treats very well the pure, be he his relative, a man of business or his servant, and takes care of his cattle with industry and skill, is deemed to be engaged in works of righteousness and the pure mind.

GOOD TO THE
PURE.

Commentary: Righteousness of the heart is attested by our treatment of the pure creatures of our Lord, including the dumb animals, who help in the economy of our lives most liberally, and often most ungrudgingly. Perhaps here a reference is made to the special care to which the pure are entitled, less able as they are owing to their higher and purer activities and preoccupations to make great headway in a world of scrambles, hot jealousies and fierce, unholy hustling, that is euphemistically dubbed 'free competition.'

4. O Ahura, I shall remove from near Thee, disobedience and evil-mindedness, by the strength of prayers (or self-sacrifice). Similarly shall I remove from my heart O Ahura, impudence towards my kin, fraud towards my partners and co-workers, contempt towards those under me, and gross neglect as regards the grass to be given to cattle.

DISOBEDIENCE.
EVIL-MINDED-
NESS. PRAY-
ERS. IMPU-
DENCE.
FRAUD. CON-
TEMPT. NEG-
LECT.

Commentary: What a pre-eminent place is assigned to prayers, (or self-sacrifice) which are capable of banishing disobedience and impure-mindedness, the two Devils par excellence? Trivial seems to man his relation with those round about him, whilst the Good Religion lays the greatest emphasis on his right treatment of superiors, equals and inferiors. Insolence towards kin is hardly deemed a sin now, but it is sufficiently important to have found a place here, in the list of sins that have to be rooted out of the heart. Deceit towards partners and co-workers, which is growing apace at present, thus precludes the vast fraternity practising it, from gaining an insight into and the support of the Good Law.

Scorn towards inferiors is unpardonable, though beyond the scourge of human magistrates. The helpless ones who have perforce to suffer silently are the special care of the Good Law, and be they servants or be they cattle must be lovingly cherished. Pride which is here condemned is like fire in the flint and steel, which no amount of washing with water can avail to drive out of them. It must not be forgotten that the proud stage of honor with the people is the slippery-stone for saints. 'Do not proudly elevate your head through the charms of your voice. For reels and silken chords are also endowed with speech. Attach not so much dignity and excellence to your sight. For the sparrow and the eagle can discern at a distance of 26 farsangs. Boast not so loudly of your powers of hearing, for the hare is sensible of a sound at the distance of leagues. O weak man, speak not so much of your perception of smell, for the mouse can smell at a bow-shot distance!' Pride avails nothing. A gem at the bottom of a heap of mud is precious still; dust whirled aloft to the heavens is base and undignified as before. It is narrated by Sadi that he was one whole night praying from the Koran by his father's side. There was a company under the same roof that slept the live-long night. Sadi complained that the company was like the departed, neither performing genuflections, nor saying prayers. His father upbraided him, and said 'It would have been better for thee to have been sleeping like the rest, rather than scornfully calumniating them.' The sin that underlies this verse is the great dire heresy of *separateness* from one another, and from God, and that is at the bottom of Egotism, Division and Hatred.

5. I supplicate to and call for my succour, the greatest of all (Thy Yazads,) who is Sarosh. Make us attain to a long life under the sway of Good Thought, and in return for purity enable us to gain the straight path of morality wherein Ahuramazda Himself dwells.

Commentary: The help of the Commander-in-Chief of Yazads, to wit, Sarosh, is invoked for the attainment of a long life wherein may be achieved perfect pure-mindedness. This 'long life' may be yet better construed into life everlasting, which is the portion of one who has developed his Higher Self. In that event the pure-mindedness would last eternally, and the wish may be profounder and more in consonance with the advancement of the aspirant! A pure-minded life again must

SAROSH
GOOD
THOUGHT,
MORALITY.

inevitably lead, whenever it is sincere, to *practice*, at which moment it is recognized as "Morality," wherein the Gathas assure us, is the dwellingplace of All-potent Ahura. Morality is supposed by some ingenious persons to be the outcome of solid reason, and religion of gaseous vision. Morality is supposed to be rational, and religion a fabrication of crooked priests for the mystification of simpletons. They assume that where morality is, religion may not be. Simple fellows! The Holy Scriptures almost include all religion in Morality and announce that Ahura Himself abides in the Path of Morality. Let men quarrel over their religious dogmas, creeds and theories: the wise one begins to *tread* the rock-firm path of Morality and soonest realizes by personal experience, truths about which people with heads swelled with learning are yet wrangling in utter helplessness, confusion and darkness. How simple is the advice implied, like Lord Budha's precept given centuries later, "Cease from sin, gather virtue and purify the heart"! Christ said, "I am the Way, the Truth," and each devotee must so identify himself with the Path as to be immoveable like and indistinguishable from it.

6. I am every moment of time O Ahura, remembering Thee as a sincere worshipper, by the aid of righteousness and with the purest motive, that thus I might achieve the goal of my aspirations. O Ahura from Thee I pray for these two things, 1, Thy presence, and 2, instruction from Thee in respect of religion.

PERPETUAL: Commentary: This is a memorable passage clinching all
REMEM- arguments against the final attainment of Ahura's own presence
BRANCE, WOR- and the receipt of direct instruction in religion by means of
SHIP. AHU- Revelation from Ahura. The preparation for this work is to
RA'S PRESEN- be made by sincere prayers every instant, by pure conduct and
CE; DIRECT highest intentions. For God-lovers this is easy, as He
INSTRUCTION. engrosses every thought of theirs. Yet for worldlings who would have two masters, both Mammon and God, this is impossible of accomplishment. Exclusive, concentrated and fiery efforts alone can storm and win the Kingdom of Heaven, as usual, by 'violence.' One must not merely bow down to the Fire but become exactly like it, all aflame, shooting upwards and giving warmth, a single moment of coolness being fatal to spiritual life. For when the wind has taken the flame out of a taper nothing short of re-lighting can restore its original splendour.

So with the light of spiritual conduct, and love, which once put out requires a fresh attempt to reach all the way to the stage, from which the backsliding occurred.

Shall we contemplate the love that floods the worshipper's heart? The devotee dwelling upon God is all eyes; thinking of him is all heart. And in the words of Rumi, 'boys learning to be 'wise' grow old, old men learning to love, grow young.' It is inevitable that pains should come with the joys of love. 'Till a hundred thorns have pierced the nightingale's breast with pain, how shall he to the rose attain?' Yet the lessons of love are purifying. For as a stone waved incessantly by brilliant Apollo, which pierces its dense opacity, is transformed into a delightful ruby, crystalline and sparkling, so hearts howsoever impassive and opaque, yield eventually unto love's refining rays. How lovely is the change wrought is well illustrated by the Persian poet, who delineated the shame of the rain-drop, which realized its insignificance when rolling down space on the journey seawards, whereupon the loving mother-of-pearl opened its jaws, and received the lowly drop, which thereby was nurtured into a beautiful pearl, the richest gem in a monarch's diadem! Humility comes with true love and admiration, and it is well said that nothing broken is of any value, save the human heart, which, the more it is pulled to pieces, the more precious it becomes. Love the Lord, like the chaste wife that fondly keeps her husband's image in her heart; like the moth that loves the light, and immolates itself therein; like the niggard that hoards his increasing piles with never-ceasing toil; like the ant that for its love of the sugar, dies in the sugar heap; like the fly that gets entangled in the honey-pot; like the drunkard that for the passion for wine makes the tavern his bed; like the ambitious man that for love of honor braves annihilation in the cannon's mouth. Those that want either light or shade, repair respectively to a lamp at night, or at noon-day to a tree. Those therefore that need God's love, must needs aspire to and seek it. The devotee reaches the rose-bower and makes up his mind to fill his lap and fetch some flowers for his friends' delectation. Alas! on approaching the fragrance he is so overpowered, that his feeble hands drop the skirt! The true lover always yearns to serve and please his beloved and to help her in every way. The proud one wants a return from her and her protection. It is stated that a learned Zarthoshti and a truly devoted Zarthoshti were travelling together in a dense forest. Both had

high attainments in the spiritual line. They all of a sudden came across a lion. The learned man argued with his companion 'Why need we flee, the Lord Ahuramazda will save us?' The loving devotee replied, 'Nay, let us take to our heels. What right have we to trouble our Beloved Lord for what can be readily accomplished by our personal effort and endeavours?' Distinguish therefore between the Lover who is selfish, the Lover that asks for response and return, and the Lover that is perfectly unselfish. It is said of a faithful, unselfish dervish that when torn and mauled by a tiger, and without a salve for the wound, he praised the Lord Almighty with the utmost fervour and gratefulness. When the crowd around him inquired the reason for such ardent prayers, he replied, 'I am thankful because I am overtaken by misfortune and not by sin. Let Beloved God give me over unto death, but I cannot bear for a moment the thought of offending or separating from Him'.

7. O Ahuramazda come to me Thyself and teach me (a true Zoroastrian) who to those having faith in religion, (or to the Magavs, the Great Initiate Teachers) am known for my purity and good mind, teach me that which is best.

May our offerings in connection with our prayers become published (near Thy throne)!

AHURA-
MAZDA THE
TEACHER,
(GURU).

Commentary: Here there is by way of accentuation a repetition of the true Zoroastrian's longing to learn from Ahura Himself, whatever is best. What better sacrifices can a devotee offer to his Beloved Lord than constant prayers? To give one's whole time, all energies, all intelligence and all love over to Ahura is surely as high as the highest Archangel does and no less, be it though in a greatly diminutive measure. The man intoxicated with devotion forgets all save the Lord and His service. Losing thus his life, he finds the higher, yea the highest Life of the Lord Himself.

8. O Ahuramazda show me the main object of the prayers glorifying Thee, so that with pure motives I might *ceaselessly* utter them. Grant me as Thy boon permanently the gifts of Khordad and Amerdad (happiness and immortality!).

Commentary: The last but one para explains the main object of the praise of Ahura. Perhaps this para should have logically preceded it. God's Presence and Revelation are the boons one expects by utter self-effacement. Ahura's reply to incessant service is made by a grant of 'bliss' and 'consciousness of Immortality,' which come to the spirit, upon its development, as automatically as summer follows winter. Man is really speaking, by means of his sacrifices, closing the door to mortal worries and pains, and opening up the portals of the treasure-house of eternal life's pure waters, clear and crystal. All sacrifice is but such in the appearance, and from the standpoint merely of the lower self, as indeed it lifts us up to the realm of the higher blessedness, which is our true home. It could not, indeed, be a sacrifice to journey towards our own home!

PRaise OF
PRAYERS.
KHOODAD &
AMARDAD'S
GIFTS.

9. Ahuramazda and Behman augment goodness and power. They grant happiness to men in proportion to their acts. Ahuramazda grant (s) that happiness with (or through) Behman! Their souls being in unison, they work together with all excellence.

Commentary: As above, so below. As Ahura and Behman above, so Spirit and Soul below. When there is complete harmony between what a man is impelled from within to do, and what Religion lays down as best for him to do, there ensues a peace, which is beyond all description. The whole meaning of the Harmony of the Spheres, then alone reveals itself to him, and he attains perfect beatitude. Nothing but excellence comes out of such a rhythmic working of the Spirit with its covering body the Soul, as of Ahura with Behman.

AHURA AND
BEHMAN
HAPPINESS.
ATTAINMENT.

10. O Ahuramazda in return for my love for Thee assuredly confer upon me all the permanent states of happiness, which dwelt amongst men formerly, which dwell now, and which will be amongst men hereafter. Strengthen Thou the body by good mind, righteousness, power and prosperity.

May Ahriman be broken (in power), a hundred thousand curses on his head!

BLISSFUL
STATES.
BODY NOW
STRENGTH-
ENED.

Commentary: As to the esteem in which love is held by the Lord, Thomas a' Kempis has it, in accord with the impli-

cation of this stanza, that "God weigheth more with how much love a man worketh, than how much he doeth; He doeth much that loveth much." Men of yore are commonly imagined by merely intellectual people to be hardly worth much thought. Whereas the Gathas imply that amongst them too dwelt supreme states of happiness, and there is made no distinction between them, the present and the future generations, as regards these states. The Scriptures decline to lend countenance to the modern presumptuous claim that the ancients could by no means come up to the present generation and much less to the future. God's limitless grace grants perfection of happiness as well as of power and knowledge, at all times and to all peoples, whensoever and wheresoever deserving. Evolution does not go on merely in the mechanical sort of way that we observe in the outside Nature. It can be quickened a millionfold by a holy life, under High Guidance, and then the outward Evolution is outstripped by the inward, and then results which to the vulgar appear miraculous,—though they never are such,—shew forth.

11. O most beneficent Ahuramazda, and O (Spenta) Armaiti, and O Prosperor of the world, Asha (Valisht), O Behman and Kshathra (Vairyo), listen to me and have mercy on me for all my actions.

AHURA,
ARMAITI,
ASHA,
BEHMAN,
KSHATHRA
INVOKED.

Commentary : Here there is an invocation of the first five Ameshaspends, who have a hand in the building up of our higher bodies, for help in every deed whatever. The Great Ones do not need any cajoling or persuasion, but whenever we deserve to be noticed by Them, by reason of our righteousness, They immediately respond to every right appeal by granting it. Though the rebound of evil deeds in the shape of avenging calamity appears sometimes swift, the rapidity of the reply to pure deeds is at times more astounding still. Truth is stranger than fiction. At a pinch the Lord drops down manna from the heavens to save His worshippers from starvation. The sincere faith that works wonders is as much of a rarity as an angel's visits. So goes a story that a spiritual guide one day required a disciple to cross a rapid, turbulent stream, for carrying an urgent message to a distressed family on the opposite bank. The disciple pleaded inability to do so by reason of that natural barrier. The Guide gave him a charm. The disciple took it in hand and was told it would enable him to

walk over the waters. The disciple with the charm in hand crossed over half way without trouble, but his curiosity having been tickled, he just resolved to open up the amulet and peruse the powerful chant. He found therein the word "Hak," God. His contempt was provoked by such a simple word, and he began to doubt whether such a common word could have any potency. His faith evaporating, his buoyancy vanished, and he went heavily down to the bottom of the river-bed and was never seen again. It is faith that we shall live on for many years, that preserves life. It is faith that the hygienic Laws mean well by us and will shield us from malady, that assures our health. It is faith that gives us hope, which is the parent of cheerfulness. It is faith that we must be restored to health, that cures our bodily disorders. It is the suggestion that medicine will heal, which truly heals, rather than any property of the drug, which, after all is said and done, has but little effect. It is faith that we can learn, which gives us heart to mug and develope the brain. It is faith that enables us to live and incur risks in life, which, were we to be cut off prematurely or disabled by accident, would plunge us and ours into unspeakable anguish and misery. It is our abiding faith in the triumph of virtue that keeps up our strength and spirits in the face of successive failures, rebuffs, hits and temptations. All that is noble, is serene, because full of reliance upon the ultimate victory of the good, the beautiful, and the true. The whole world full of men and women would without faith not care to indulge in joy for a moment, which could be dashed the next moment out of life, by a cruel fate. Perhaps the Stoical doctrine of suicide would in that case find such a ready acceptance that the world would be denuded of its inhabitants. Jeremy Taylor makes the following observations upon 'faith' in everyday life, "No man could work a day's labour without faith; but because he believes he shall have his wages at the day's or week's end, he does his duty.....He that believes, does not make haste, but waits patiently till the times of refreshment come, and dares trust God for the morrow, and is no more solicitous for the next year than he is for that which is past; and it is certain that man wants faith who dares be more confident of being supplied when he hath money in his purse, than when he hath it only in bills and exchanges from God; or that relies more upon his own industry, than upon God's providence when his own industry fails him." Manzell beauti-

fully defines 'Trust' as "The loveliest of the angels of God." The lily of the valley works not, neither does it spin, and yet it flourishes. God needs not men's labour, and they also serve who only stand and wait. Be pure and just, work incessantly and not immoderately, for says Bishop Hall very truly "moderation is the silken string that runs through the pearl chain of all virtues," and then trust the Good Law to do all that the heart longs for. Perhaps also the text may be construed into an appeal to the Higher principles in man for co-operation and guidance.

12. O Mino Ahuramazda the greatest increaser (most bountiful) and rewarder of invocations by pure blessings, chasten me; grant me strength because of my humility; courageous fortitude because of my truthfulness; and chieftainship in return for pure-mindedness.

REWARDS
OF PRAYERS,
OF HUMILI-
TY, TRUTH-
FULNESS,
AND PURE-
MINDEDNESS

Commentary: This passage clearly puts the idea that prayers must be rewarded by blessings. Whoever is humble, is the fittest to rule and to be strong. The Lord grants strength readily to those who are not likely to use it tyrannously as giants. Purity is a fortress and begets heroism, as death itself has no fears for one who is a Knight Templar, in the service of God, not with an oppressive sword and lance, but with the spiritual weapons of love, harmony, patience, renunciation, and courage. Purity of mind deserves to lead the world, and Chieftainship is conferred thereon, when the world moves according to God's wish. The physical world sees all sorts of jobbery and corruption, because left to be taken care of by young humanity; but in the higher realms in which merit carries away the prize, Rulership is ever undeviatingly bestowed upon the most deserving only. The Hindu Mythology well brings out this point, when it represents Indra the ruler of our Solar System, as trembling for his throne, at sight of the mighty efforts of Vishwamitra Rishi, engaged in supreme devotion and concentration, which would beat his own, and so gain for Vishwamitra the sceptre, which Indra himself wished not to lay down. In the sequel we find Vishwamitra losing merit by falling a prey to the temptation of dalliance with fairies of the Heaven-world, which Indra set before him as a trap. Had Vishwamitra resisted it, he would have mechanically overtopped Indra in a short while, and been therefore hailed the new Monarch of the Solar System. Faultless is the Law, and withal, even-handed. There is thus stated in this passage what qualities of the heart and mind are needed to attain to certain goals.

13. O Ahuramazda, grant me in a certain manner the blessed gifts of Shehrivar (Kshathravairyo) and Behman for my bliss, and for enabling me to acquire (spirit-wisdom through) the Science of religion O Spenta Armaiti, teach me the injunctions of religion by means of righteousness.

Commentary : Let pseudo up-to-datism revel in Matter. The Gathas give us a peep into the hidden powers of the spirit. The Science of Religion is not studied by conning books. When the mystic powers in the gift of Sherivar and Behman are conferred upon the aspirant, the Science is acquired. Spenta-Armaiti's help too is needed to make one's insight into the mines of Religion, profound and sure. There is here an allusion to mystic virtues acquired upon the path.

GIFTS OF
SHEHRIVAR
AND BEHMAN.
ARMAITI
TEACHER.

14. Zarthushtra sacrifices the soul of his body and the excellence of pure mind for the sake of Ahuramazda. For the sake of righteousness he also sacrifices the authority (reward) of (good) actions and even the (reward of) obedience to the behests of religion.

Commentary : Here is glorious heroism, that invites imitation. When the whole being and all the good that comes out of it are laid at the feet of Mazda, the sacrifice is complete, and the way is swiftly crossed. It appears obvious that good actions have a value, like any currency that we have in precious metals. A large number of good deeds, then, is equivalent to wealth on earth and a means of wielding authority, on higher planes. Obedience to the injunctions of Religion (Devotion) must be included in the category of meritorious deeds. All the authority available through them, has to be sacrificed for the sake of obtaining true righteousness. Work then never for the *fruit* of actions, but because it is a loving duty of yours to do so. Renounce all rewards of conduct and let the Lord use them, as current coin, in the way that He deems most acceptable to Himself. Thus alone, by voluntary gift, can man deprive himself of his claim on Nature for a full recompense, which otherwise is placed at his disposal in the fulness of time. This para inculcates the treading of all the three Paths combined of Knowledge, Devotion and Action, any one of which alone, it is erroneously supposed, can also lead to the presence of Ahura. The Hindu Shastras describe these Paths as of Jnan, Karma and Bhakti.

ZARTHUSHTRA'S COMPLETE SELF-SACRIFICE OR RENUNCIATION.

1. All deeds, words and prayers bestowing immortality, righteousness, authority and happiness, I first dedicate to Thee, O Ahura.

COMPLETE
RENUNCIATION.

Commentary: This para is pierced by the golden thread that runs through the concluding passages of the last Ha. We have seen that sublime knowledge, pure acts, and speech and heartfelt prayers offered as ordained, entitle one to certain rewards. This para refers to the dedication of all such merit-earning acts, speech and prayers to Ahura. It was not Lord Budha that enunciated first the doctrine of entire Renunciation. His life personified it, no doubt. But we realize here that Lord Zarthushttra who long preceded Him, in no uncertain terms advocates complete Self-sacrifice. The Christian Sage has laid similar stress upon the total surrender of the individual to the Divine Will by asking the disciple to "Leave all and follow Him" and to bow "Lord, Thy will be done." "Contemn riches, and thou shalt be rich; contemn glory, and thou shalt be glorious; contemn injuries, and thou shalt be a conqueror; contemn rest, and thou shalt gain rest; contemn earth, and thou shalt find heaven," boldly avows Chrysostom. Jeremy Taylor tells us in conformity with the idea embodied in the above stanza "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." "Thou mayest soon drive away Jesus, and lose His favour, if thou wilt turn aside to outward things," warns Thomas a' Kempis. He goes on to say that "A perfect contempt of the world, a fervent desire to go forward in all virtue, the love of discipline, the painfulness of repentance, the readiness of obedience, the denying of ourselves, and the bearing of any affliction whatever for the love of Christ, will give us great confidence and we shall die happily... If thou couldst empty thyself perfectly from all creatures, Jesus would willingly dwell with thee... We might enjoy much peace, if we would not busy ourselves with things which appertain nothing to our charge..... Keep this short and complete saying: 'Forsake all, and thou shalt find all.' Leave concupiscence, and thou shalt find rest... If you wish to improve, be content to be thought foolish and stupid with regard to externals. Do not wish to be thought to know

anything, and though you should appear to be somebody to others, distrust yourself. For be assured it is not easy at once to preserve your will in a state conformable to nature and (to secure) external things; but if you are careful about the one, you must of necessity neglect the other." For it is well said " Infamy is where it is received. If thou art a mud-wall it will stick; if marble, it will rebound. If thou storm at it, 'tis thine; if thou condemn it, 'tis his," justly holds Quarles. "Never say of anything "I have lost it," but say " I have restored it." Is your child dead? It is restored. Is your wife dead? She is restored. Is your estate taken away? Well, and is that not likewise restored?" " But he who took it away is a bad man?" " What is it to you, by whose hands He who gave it hath demanded it back again? While He allows you to possess it, take care of it, but as of something not your own, as do travellers at an inn."

Thomas a' Kempis further speaks thus upon the duties of the free, spiritual man, who has renounced the outer world, " For when thou shrinkest from being abased and confounded for thy faults, it is evident thou art neither truly humble, nor truly dead to the world, nor the world crucified to thee. Behold, if all should be spoken against thee that could be most maliciously invented, what would it hurt thee, if thou wouldest suffer it to pass entirely away, and make no more reckoning of it than of a mote? Could it pluck so much as one hair from thy head? For oftentimes that in God's sight is found worthy of blame, which in the judgment of men is thought to be commendable." A definition of genuine Sacrifice is given in the following para, which deserves to be meditated upon.

2. Sincere Sacrifice consists in dedication of good thoughts and actions of righteous philanthropists.

May I reach Thee through prayers befitting Thee and Divine hymns of Thy glorifiers, O Ahura.

Commentary: We have seen in the foregoing paras the renunciation of all fruits by the unselfish seeker after perfection. This sacrifice enables him to work as a true philanthropist, regarding only the service that he renders, and the way in which he does so, and not the results. He remains therefore unclouded in vision, cool and awakened. He is unconcerned in all the righteous exertions and fights, save to do the bidding of conscience, the voice of Ahura. He battles,

SACRIFICE
DEFINED.
REACHING
AHURA.

furthermore, with the faith and knowledge, that he will assuredly win, for the spirit never can be defeated. His *actions*, consequently become irresistible in their power and reach. His *thoughts*, which only dwell on purity and success, are as well an uplifting force for the whole world of spirit. He truly has become thus a co-worker with Ahura. At this stage like the mighty Ameshaspendis, he resorts to prayers and hymns of the Father of all Glories, as the worthiest occupation for a spirit, grateful for all the endless mercies showered by Him.

3. May we pay our homage by dedicating pure (ceremonial) things to Thee, O Ahura and to Asha (Vahisht).

All lives are protected in Thy Rule through Behman.

Complete Wisdom consists in prayers to Thee and Thine (Yazads and Ameshaspendis). in every matter.

SACRIFICE
TO AHURA
AND ASHA.
LIFE-PRO-
TECTING
BEHMAN.

Commentary: All ceremonies are outward symbols of some mystery of the inner world of consciousness. Dedications by way of ritual typify sacrifice, of the nature seen in the preceding paras. First harmonizing himself with the universe by complete obedience to the Law, the aspirant surrenders his powers gained through such submission, for the benefit of the Law. Asha is the guardian of Law. All lives are protected through Behman, under the just Rule of Ahura. Have you faith in this? Then fear not for your own, nor injure Behman's work by ruining other lives, however mean-looking. Refrain from all blood-shed unreservedly. Some intellectual men of to-day define Wisdom as the vibration of the cells of the brain. The Gathas lay it down that perfect Wisdom consists only in prayers to Ahura and His Co-workers, the Yezads and Ameshaspendis. Mark the world of difference and grow wise! Let no Zarthosti make light of prayers and supplications, who reads this passage.

4. We pray for help of Thy Fire, strong, swiftest, boldest, always happiness-giving and helping in manifold ways, (or ever rejoicing and manifestly helping) through Asha (Vahisht). Fire through its own power punishes severely the misanthrope and revengeful man. (Or Fire through its own power withholds the malice of the revengeful one.)

Commentary: Fire is beautifully described as brightest as well as boldest and bliss-giving. Its boldness paves the way for punishment of all wicked ones. God's Fire is the original of which but a pale shadow is seen by our eyes in mundane fires.

FIRE WHICH
HELPS
THROUGH
ASHA.

5. O Ahura, whereon is founded Thy rule, and what is Thy desire, so that (knowing it) by (pure) deeds, remaining in Thy friendship, I might (give) righteous and well-intentioned help to the poor? Preserving aloofness from devas and wicked men, we have deemed Thee highest.

Commentary: The aspirant seeks wisdom. He wishes to know the Lord's Will, so as to secure His friendship by acting up to it. "Not everyone that Saith Lord, Lord shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew VII. 21). He adds that to cement the intimacy with Him, he will undertake deeds of mercy to those indigent (be it materially, morally, mentally or spiritually) and heavy-laden. "Seek out him who knows still less than thou; who, in his wretched desolation sits starving for the bread of wisdom, and the bread which feeds the shadow (the physical body), without a teacher, hope, or consolation, and let him learn the law (from thee)." Such charity is in all places and at all times deemed the truest service of the Lord on High. Next, it is essential for keeping God's love, that familiarity with fiendishly and wickedly inclined ones be abjured. This is a repetition negatively of the lesson 'Cling to the company of the clean.' "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the pure in heart: for they shall see God" (Matthew V. 6. & 8).

BASIS OF
AHURA'S
RULE,
AHURA'S
WILL, &
FRIENDSHIP.
SUCCOUR TO
POOR. DE-
TACHMENT
FROM
DEVAS.

6. If Thou, O Ahuramazda, art thus for purity and good mind, then as regards the conduct of the whole life on this earth, give me Inspiration (intuition), so that thereby I may increase in prayerfulness and devotion to and glorification of Thee, and reach nearer Thee.

INSPIRATION.
PRAYER-
FULNESS...
REACHING
AHURA.

Commentary: None can gainsay after perusing this passage that the devotee is taught to hope for and aspire to teaching other than by word of mouth. Direct inspiration, which illumines and sanctifies and strengthens the heart, is the goal that every true Mazdyasni sets before himself. The promise of its

realization is by no means abrogated by its repetition by the Hindu Shastras, that Yoga clears the mental vision, and opens up the avenue between this and the Higher Mental World, through which pours down Knowledge, which is quicker, surer, and truer than that acquired by the slow process of intellectual cogitation. The promise loses no part of its power because the Sufis re-affirm that in Masti (Intoxication or trance) they become one with the Almighty : or because the Buddhists asservate that Samadhi makes the drop of human spirit that emanated from the Ocean of Spirit lose itself in the latter. Such a direct proof of higher planes, brings with it the joy of the conquest over doubt and hesitation, which hang like a heavy, dark pall on the mind, so long as there are people on our globe who assert with a show of confidence, that all that cannot be sensed by their own little, limited selves, exists not. With the certainty of self-knowledge once attained, all the prayers and hymns of glory become louder and heartier in tone. The lurking doubt, that haunts the intellect that is without a positive testimony as to the existence of the upper grades of spirit, prevents the sprouting in the heart of that perfect faith in the Scriptures, which a devotee thirsts to drink in full and unquestioning draughts, for ever and everlastingly. Lastly, we are tellingly reminded that all the disciple's efforts are directed to reaching Ahura Himself.

7. O Ahura, where are Your worshippers, who holding purity dear at heart, (or recognizing Good Mind) considering Wisdom about Religious mandates as the best wealth, act up to them skilfully (with mind balanced) in pleasure and in pain ?

O Pure, I know no one else save Thee ; save me.

3QUIPOISED
WORSHIPPERS.

Commentary : Here is a terse and forcible cry of the sincere worshipper, who realizes that not disputations, dissertations, and declamations, not outward show and eclat, but purity and the profound earnestness to ascertain and carry out the injunctions of religion, with a mind above both pleasure and pain, joy and misery is the real gist of God-Wisdom. J. Pulsford reminds us in this connection that " Joy fatigues the spirit, which requires rest from delight no less than the body requires rest from labour. Grief, like night, is salutary. It cools the soul, by putting out the feverish fires ; and if it oppresses, it also compresses the energies." Spurgeon tells us " Let us

remember, that the only way to keep our life peaceful and happy, is to keep the heart at rest ; for come poverty, come wealth, come honour, come shame, come plenty, or come scarcity, if the heart be quiet, there will be happiness anywhere." Thomas A'Kempis admonishes us this wise "Be desirous, my son, to do the will of another rather than thine own. Choose always to have less rather than more. Wish always, and pray, that the Will of God may be wholly fulfilled in thee." Again saith the Lord Jesus "Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven" (Matthew V. 10). How wonderfully deep is the meaning of a mind balanced in pleasure and pain can only be cognized by those who know what is killing out ambition, killing out the desire for life, killing out the desire for comfort, killing out the sense of separateness, killing out the desire for sensation, what is killing out the hunger for growth, what is standing alone and isolated, what is seeking that which is within them, and that which is beyond them, and that which is unattainable, what is the aspiration desiring power ardently, desiring peace fervently, desiring possessions of the pure soul, what is seeking out the way by retreating within, by advancing boldly without. The devout one winds up by throwing himself unreservedly on the grace of the Saviour of all the worlds, when now there is prevalent the reign of the Wicked Ones (the Ashmogas) as rehearsed in the next stanza. "O sweet and delightful service of God, by which a man is made truly free and holy !" exclaims Thomas A'Kempis, in harmony with the concluding sentence of the above stanza.

8. Because (the Evil ones) terrify us by those works, which spell the ruin of many. (The trials are frightfully severe).

(Only) the feeble-minded are overcome by the irreligious, who are inattentive to righteousness, and impure-minded.

Commentary : When the frightful trials come in, they should be manfully borne. Relying on the justice of Providence, one must fearlessly set one's best foot forward in discharging the duties of one's own position in life, high or mean. The mere mass of iron of your character is forged by adversity into a fine-tempered sword, and the vicissitudes of fortunes give an edge to your career. It is stated that the

SEVERE
TRIALS. THE
FEEBLE-MIND-
ED, INATTEN-
TIVE, AND IM-
PURE.

wall complained to the nail and asked why it was piercing her with its pointed tooth. The nail replied, 'Poor fool, what do I know; ask rather him who hammers my head with untold blows.' When the just Lord sends visitations, why whine and grunt? There is a story that a naked dervish without an animal to ride, made bold to join a very well mounted caravan of pilgrims to the holy City of Mecca. A rich man from amongst these, out of pity tried to dissuade the dervish from essaying to keep pace with such a swift moving concourse, and when the dervish insisted upon carrying out his project, the wealthy traveller predicted his early destruction by fatigue and hardship. The brave dervish kept on, and the rich adviser of his perished midway, though mounted on a fine camel. The dervish came up to his bier and muttered, "I did not perish amidst the strain of a journey on foot, and you gave up the ghost on the camel's back!" Such is the tale of courage and fortitude. Who does not know that many a fleet-footed horse has gone to his long account by the way, and the steady lame ass has reached its destination? Know we not that many a vigorous man they laid under the ground on the bloody field of battle, and the weak and wounded recovered? Yet take heart. For, as some poet has said, God did not overlook thee in that condition when thou wert a senseless, helpless embryo in thy mother's womb. He in His mercy bestowed on thee reason, temper, symmetry, speech, judgment, understanding and a soul. Canst thou suppose, oh good-for-nothing coward! that he will omit to make provision for the daily bread for thy little wants when thou art grown up? Those who have not yet achieved perfection of faith in the supreme power of good, are indeed shocked by the seeming sway of evil in the world of manifestation. For them alone it is a distressing strain to maintain that their Lord God is ever the Beneficent protector of virtue and meekness. In this para again is traced the genesis of irreligion—the unrighteousness and impurity of the unfortunate straggler.

9. (As to) those who wilfully lead an evil life, neglectful of good mind, though alive to the fact that Spentarmaiti (that is humility and puremindedness) is dear to Thee, purity of mind entirely forsakes them, even as wild animals put a distance between us and themselves.

Commentary: This is a lesson which wiseacres might well lay to heart. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" says Lord Jesus (Matthew V. 19). It is expected that one who in one part of the day, for eking out means of subsistence, resorts to wickedness, and at another outwardly conforms to certain rituals, should be able to understand and follow the dictates of religion. Purity flees him. He is then shorn of the faculties that are absolutely indispensable, for the soul's mind to comprehend the problems of an existence superior to the earthly one he has before him. There might also be a deeper meaning hidden in this para. It might allude to desertion or falling back from the ranks of the Brethren of the path. Those who have once learnt the secret mysteries, know, and if thereafter they return to evil, are even less enviable than the average, ignorant folk.

THE DELIBERATELY
WICKED.

10. A person with good understanding (always) advises the achievement of works dictated by a good mind, (because) he knows Spent (Armaiti) to be the true fountain-source of righteousness. All these (virtues) O Ahuramazda (help our evolution) in Thy Rule, because these virtues make us fearless.

GOOD UNDER-
STANDING.
FEARLESS-
NESS.

11. Khordad and Amerdad both are for the Enlightened (Initiated) One. The Kingship of Behman and Asha (Vahisht, further Humility (Armaiti). Strength and power (Kshathravairyō) are due to them. O Mazda, Thou art the uprooter of Hate and Harm.

Commentary: Worship of certain angels begets virtues peculiar to Them respectively. Ahuramazda never allows Hate, nor any injury (𐬰𐬀𐬎𐬌): He is All Loving and Harmless. He never permits shedding of harmless blood upon any pretext whatever. And it is said, "Blessed are the merciful: for they shall obtain mercy," and we are further exhorted thus, "Be ye therefore wise as serpents, and harmless as doves" (Matthew V. 7 and X. 16). In this passage, be it noted, all the 7 Ameshaspends are mentioned. The Initiate alone can reach Khordad and His Perfection, and Amardad, who grants Immortality.

KHORDAD,
AMARDAD,
BEHMAN,
ASHA,
ARMAITI,
KSHATHRA.
AHURA
ERADICATES:
HATE AND
INJURY.

12. Ahura tell me plainly what Thy laws are and how to praise and worship Thee, (or what Thou intendest in respect of praise and worship) so that I might hear and attain to the blessings arising out of adherence to Thy behests. Teach us the Paths of Wisdom (Behman) through righteousness.

AHURA'S
LAWS AND
WORSHIP.
PATHS OF
WISDOM.

Commentary: The path of the Tathagatas or Soshyants, can only be revealed to the righteous, when their time is ripe, when they persistently seek it by addressing their Ahuramazda in humble supplication, with spotless, earnest sincerity.

13. Ahura (enlighten me further) (1) about the Path of Wisdom (Behman) about which Thou hast hinted to me, (2) about the commandments of Soshyants (Great Teachers), which obeyed, bring happiness and so forth to the doers of pure works, (3) about the reward Thou hast promised to bestow, O Ahura upon the Good Wise men,—of which (promise) Thou art Thyself the giver.

BEHMAN'S
PATH
OF KNOW-
LEDGE.
SOSHYANT'S
ORDERS.
REWARD TO
THE WISE,

Commentary: Ahura has *Himself promised* that the return for righteous wisdom will be merger in Himself at the end. He is thus both the *promisor* and the *promise*.

14. Those who on (this) revolving earth (are engaged) in doing deeds dictated by good thoughts (and) through righteousness give an impetus to wise actions, (their) bodily existence O Ahuramazda, Thou hast surely adorned with Thy pure wisdom.

PATH OF
ACTION.

Commentary: This is the final teaching as to how to attain the wisdom of Behman. Constant *endeavour* to be philanthropic and of immaculate mind, leads to True Wisdom and Light. This is christened "Karma Yoga" by Hindu philosophers, whilst the Paths of Wisdom referred to in the above Stanzas 12 and 13 are comprised in "Jnan Yoga" and the Path of Devotion alluded in the next succeeding stanza 15 is called "Bhakti Yoga." There is no other less serious, less difficult, less lengthy, less blessed way to Behman. This Path of action is advocated again in Yasna XLIII, 1.

15. O Ahura enlighten me as to the orders of the best religion and the work (they prescribe), so that I

might indeed pay the debt of hymns to Thy glory, with a pure mind and righteousness, that in return Thou mightest, O Ahura, by reason of Thy power and according to Thy will, regenerate my life.

Commentary : This is the uninterrupted cry of the disciple, who wishes to climb the steep heights of Initiation. He first wants to know the rules, so that complying with them he might acquire a right to receive light as regards the Higher Life.

RELIGIOUS
PRECEPTS.
PATH OF
DEVOTION.
REGENERATION.

Ushtavat Gatha.

YASNA XLIII.

1. Happiness is the result of altruism. (Happiness (shall come) unto him through whom is happiness unto others). Ahura who rules according to His own will grants health and strength to the altruist. O Ahura I certainly ask for them (health and strength) for holding on to righteousness. Because of my Armaiti (humble devotion and prayers) bestow upon me happiness, true blessings, (and) a life in consonance with the promptings of a good mind.

PATH OF ACTION, (PRACTICAL PHILANTHROPY). HUMILITY. PATH OF KNOWLEDGE (PURE MIND).
Commentary : Happiness never comes, so long as a grain of selfishness abides in the bosom. Give up your life, to find it! Help the beloved creatures of the Loving Lord and He will grant you peace that passeth the understanding. If you work for selfish gain you will be rewarded but with worry, ennui, treachery and pain.

2. The one who resists temptations is glorious and fortunate above all.

O, the most helpful Mino, Ahura, show me Thy manifested presence, and out of Thy love and bounty give us through righteousness the wealth of a good mind, all the days of our long life.

RESISTING TEMPTATIONS. PRESENCE OF AHURA. PATH OF PURIFICATION OF MIND.
Commentary : "The recognition of a determinate purpose in life, and a sturdy adherence to it through all disadvantages, are indispensable conditions of success," urges Punshon. All treasures are frail and wombs of pain. The most matchless of all treasures everlasting is a pure mind.

3. Whoever is in a position to show the true paths leading to benefits on the solid earth and in the heaven-world(s),—in which existing worlds Ahura resides—will (by preaching) acquire what is better than (common) good (that is, the best of merits).

O, Ahura he is Thy worshipper, he belongs to Thy army (or ranks), he is (truly) wise and he spreads prosperity (in the world.)

Commentary: This refers to the proper work of the priest. Yozdathregari or Brahminism or the Holy Orders are in these days looked down upon by some classes as useless. The Gathas proclaim that by preaching one acquires "better than (common) good" and as the religiously inclined Zoroastrians take the Gathas as propounding the Science of the Spirit, they will not doubt the pre-eminence of the Priest amongst mankind. Jesus Christ calls His chosen disciples "the salt of the world," and "the light of the world," and says "A city that is set on a hill cannot be hid... Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." (Matthew V, 13, 14, 16). In this gold-worshipping, materialistic age the priest is allowed to live mostly on sufferance. The result is that only the idle and ignorant usually crave to enter the ranks of this noblest of all classes of humanity, with the result that the general non-belief becomes confirmed. The Glorious Lord's light has not dimmed awhile, but the aspiration through development to meet it and blend ours with it, has gone, because the enchantment of the senses over-masters man in this Iron Age (Kali Yuga). Thus the only way to Higher light, being a sacrifice of the lower life of the senses, the way remains untrodden, and by long non-user looks more strange and weird day by day. "Straight is the gate, narrow the way, which leadeth unto life, and few there be that find it."

PRE-EMI-
NENCE OF
PREACHING
AS TO THE
PATH.

4. O Ahura, I shall undoubtedly go on deeming Thee the All-Powerful Giver of blessings, because Thou grantest boons with the same hand wherewith Thou bestowest help upon the sinner and the saint.

May I gain the strength of a good mind by the glory of Thy fire, the preserver (or guardian) of purity.

Commentary: Ahura is above Good and Evil. "For He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew V. 45). Creation would not have any purpose unless through Evil, Good were wrought. When we are ourselves perfectly balanced, above Good and Evil, above pleasure and pain, above the pairs of opposites, we shall have quite harmonized our will with the

ALL-POWER-
FUL. FIRE
PRESERVES
PURITY.

Divine Will and our manifested lives will cease, and we shall return to the bosom of Ahuramazda. We remain on the lower planes of being so long only as we have a desire to lead an existence separated from Ahura, however little consciousness and intelligence, such a distinct life can boast of. So long as there is Fire, warmth and pure love in the human heart, the mind remains pure, and progress is rapid. When Fire is displaced by coldness and selfishness, the mind becomes turbid, confused and impure, and all progress is barred. Fire is the principle of Life and activity on the physical plane, and much more so on the higher planes of consciousness.

5. When I saw Thee Ahuramazda as the primitive One (Oldest) amongst creation, then I indeed held Thee to be the Nourisher. Upto the very end of creation (or manifestation rather), Thou shalt in harmony with Thy just ways, give reward (to men and beings) of their actions and speech, in such manner that the wicked shall come by wickedness (and punishment), and the good shall obtain blessings.

MOST AN-
CIENT OF
DAYS. JUST
WAYS.

Commentary: This is a clear indication that Ahuramazda here talked of is the First and the Oldest of Created Existences. He therefore may be deemed to be the (Second ?) Logos¹ or the God of the manifested universe or the Ancient of Days. He is not the Absolute Infinite God, the Causeless Cause of All, the Ahuramazda beyond Spenamino and Angremino, equivalent to Parabrahman of the Hindus. As this (Second ?) Logos preserves and supports manifestation, He is naturally called the Nourisher. ¹

1. Vide "The different significations of Ahuramazda in the Avesta" in the Introduction.

It is interesting to compare what the Vendidad, Fargard 19 Verse 14, says as to the Logos "Invoke, O Zarthushtre! my Fravashi who am Ahuramazda, the greatest, the best, the finest of all beings, the most solid, the most intelligent, ...and whose soul is the *Holy Word* (Mathra Spenta)." Thus it is not accurate to say that the idea of Logos and the Word, is alien to Zarthushtrianism.

Again Vendidad, Fargard 18, para 33, runs thus, "Zarthushtre asked, Who is the Craoshavereza of Croasha, The holy strong, whose body is th: *Manthra*, the steadfast?"

and Fargard 18, para, 111,

"(This man) acquainted with the Gathas, knowing the Yasnas, the traditions with virtue, having the *Mathra* as a body..."

and Fargard 19, paras 46 to 48,

The second part rehearses the Law of Justice, or Retribution or of 'Karma' of the Hindus, which is the basis of *all Religion and Morality*.

6. At that end of creation O Ahuramazda, Thou shalt come with Thy (Spena) Mino, the Cherisher, and Shehriver and Behman: Thou by whose works the people of the world flourish through purity. (Spent) Armaiti will teach those (people) the ordinances promulgated by Thy wisdom — Thy wisdom which can never be made to err (or change).

Commentary: The initial sentence leaves no doubt that Ahuramazda and Spena Mino are apart and distinct. What will in the ordinary course of nature occur only at the end of the long period of time during which manifested existence will prevail, can be made to happen much earlier, by following the Good Religion. The Religions point out the shortest cut, but weak, erring, unsteady mortals find the path uphill too steep to mount. They therefore travel slowly and painfully. When the Spirit has freed itself from fleshly desires, Spenamino, Behman, Sheriver, and Spentarmaiti greet it, and lead it onwards and ever onwards. The rules for so freeing the Spirit and its progress, too, are immoveable, immutable and unerring. Only those sincerely pure and obedient to the Good Lord will succeed. Bunkum and hypocrisy, make-believe and terrorizing, ignorance and fear, may well rule now amongst

SPENA.
SHEHRIVAR.
BEHMAN.
ARMAITI.

"Praise then, O Zarthushtre, my Fravashi, Ahuramazda's, the greatest, best, fairest, strongest, most understanding, best formed, highest in holiness, *Whose soul is the holy word*",

and Fargard 21, paras 23 to 29, 32 and 34,

"Then (spake the Holy Word) before that Mathra Spenta, 'I will here purify thy birth and thy growth, I will purify thy body and thy strength. I will make thee rich in children, rich in milk, in activity, milk, fatness, bounds, posterity'."

Fargard 22 para 7, states,

"Therefore do thou heal Me (Ahuramazda), Mathra Spenta the very brilliant" (Bleek's translation of Pro. Spiegel's Avesta).

Further the prelude to Yasna XXVIII wishes interalia "May the Amesha Spentas accept the Gathas." Here the Gatha songs are represented to be so immensely potent and significant that the faithful one prays for their acceptance by the very Amesha Spentas.

Yazeshne Ha 19, para 8 runs thus, "Before the creation of the firmament, water, ground, trees and four-footed animals, two-legged pure man, after the coming into existence of the Amesha Spentas, before the creation of this body of the Sun, *this chant* (Ahunavar or Yatha-Ahu-Vairyō) which pertains to the lord and master (Ahu and Ratu), I (Ahuramazda) spoke publicly."

short-sighted humanity, but for attaining to the Goal, the Good Law insists upon the strictest compliance with its dictates, joyfully, whole-heartedly, and uncompromisingly.

7. O Ahura I deemed Thee truly a Cherisher, when Behman came to me and asked me "Who are you, to whose (side) do you belong?"

For causing a love of questionings (about religion), how shall I throw the necessary light into (men's) hearts and how shall I show the signs in respect of it?

BEHMAN'S
QUESTIONS
INVITING
INQUIRIES.

Commentary: This first verse reminds us that upon the Path of Purity, man regains the angelic state, and that communion with the higher order of Beings, Yezads or Ameshaspendas, is attainable. Again, in fact the fiercest introspection and analysis of one's self is indispensable for the progress of the Spirit. Whether you belong to the side of Ahura or Ahriman is a question which you must continually set to yourself. For if your prayers, devotion and sacrifices of all kinds are addressed and made for the sake of some benefit you expect for your separated self, you most assuredly belong to the force of Ahriman or Darkness yet, looked at of course from the highest standpoint—though from the point of view of sinning humanity, even your working good for rewards is a step forward, which lifts you and it out of wickedness. If all the life's doings, sayings and thoughts are dedicated to the service of Ahura, for becoming a co-worker with Him, a co-sharer of His labours, a co-operator with His will, a power in fact after His heart, Ahura's side you have then chosen indeed. It is a problem how to arouse men from their sleep of negligence of the Spirit's interests, to wean them from a life of the senses, and focus a beam of light in their bosoms, which, be it for a moment, will turn them to seek the Spirit and the Science whereby to reach it, to wit, Religion. In these days, the mysterious power of the Spirit is seen abiding with a few, and these few are not to be stumbled across in everyday life. Hence the signs of the presence, the awakenings, the growth and maturity of the spirit have become well-nigh extinct for all the practical purposes of the majority. Whosoever faithfully and with genuine love and self-abnegation has sought the Spirit, has seen these signs in Those whom he has repaired to for light, and re-appearing in himself, when his hour has struck. The most evident "sign" of spirituality is revealed in the next verse.

8. Then Zarthushttra first stated to him (Behman), May I become undisguisedly a formidable opponent of Wickedness, and a puissant bestower of Joy on righteousness.

O Ahura may I be identified with the effulgence of Thy Rule and may I aspire (to the establishment of that Rule in my heart), as long as I praise These and chant songs of Thy glory.

Commentary : Here is a 'sign' of spirituality and love of Religion. One must make no compromises with impurity, as is the way of worldings, and no friendship with unholy beings, though from a material view point it might be disadvantageous to lose their help. One has of course to confine one's energy to crushing remorselessly all unrighteousness. That does not mean however hatred of the personalities or bodies that harbor such wickedness. We have to regard the Spirit, as ever exempt from change, from sin exempt, the spotless One Breath, pervading everywhere. This spirit animates all beings. We dare not then hate It. Yet we have to combat our *lower mind* which begets selfishness and sin, keeping it distinct from the Spirit, and never admitting it to be the same as the Spirit. The fight goes on between the Lower Mind and the Higher Mind, and above these both and untouched by them is the Spirit, serenely watchful. When the Spirit is sought to be identified with Ahura, when the man begins to love Ahura as the Ideal to be attained to, and as of necessity sings His praises constantly, the kingdom of Ahuramazda may be said to have become fixed in the man's bosom.

9. O Ahura I assuredly considered Thee to be the giver of prosperity, when Behman came to me and inquired of me as to what I wished to love and revere.

(O Ahura) as long as there will remain strength in me, I shall unfailingly deem precious the presents of prostration and righteousness offered to Thy fire.

Commentary : Fire here is clearly placed in a light which is incompatible with the pretensions of modern days, of superior wisdom. The wisecracks of the hour fail to see in it anything more than chemical combustion. Its nature no materialist has yet revealed. Its powers are undisputed even on the phy-

FOE OF IMPURITY.
FRIEND OF RIGHTEOUSNESS.
UNION WITH AHURA'S EFFULGENCE.
PRAISES.

LOVE AND REVERENCE.
PROSTRATION BEFORE FIRE. RIGHTEOUSNESS.

sical plane. The absolute necessity of it for keeping up bodily consciousness here on earth is not deniable. These qualities are sufficient to entitle it to reverence. But Fire exists also on the higher planes, where it can be *cool* though most brilliant. Its uses and powers on these higher planes are understood only by practical occultists who can work on the higher planes of existence consciously. An offering to Fire is in this verse impliedly encouraged by the example of the Prophet. Shall we be ashamed to fall down on our knees before this mighty Symbol of Purity and Effulgence, unmatched by aught else we see, in these two qualities, alone the nearest expression of the sublimity of Spirit? Let those who hold their heads high and their necks stiff in the pride of a little bookish lore or a little success in life, (often wrenched by preying upon their unsuspecting or unresisting or powerless brethren), remember that humility inward *as well as* outward is the most inalienable condition of progress on the path of the Spirit. Humility shows a regard for others and other things, and to that extent the bonds of the individual, separated self are loosened. The more this individuality is drowned the nearer is one to Spirit, because Spirit is all-present, all-knowing and all-powerful, and the demand of an individuality immediately sets limitations, fetters and bonds round a Being. To forget the lesser self is the first essential therefore, and to learn this and to acknowledge that the body and mind are nothing compared to the Spirit, prostration and humility are the means and methods employed.

10. Bestow on me purity because I surely wish for it, so that I might become a steady follower of (Spenta) Armaiti. Our questions we (freely) ask Thee, because every question set to (and resolved by) Thee puts courage into us (to persevere in the study and practice of this Science of Religion). Because of Thee (O Ahura) any ruler (whether of outer kingdoms or over the body) can support his high Ideals.

ARMAITI.
QUESTIONS
ASKED.
IDEALS.

Commentary: 'A pure mind' summarises the Highest blessing on earth. It comes after errors, doubtings, and sins. It is assured when intricate questions which act as barriers to our faith in the Higher Life are solved by the agency of the Higher Beings whom we invoke and put ourselves in rapport with, in higher states of consciousness. The resolution of

every such question makes the strength of faith stouter. True Religion is a Science which does not stifle inquiry and expansion, which does not curse doubts and crumple up intelligence. It answers, on the contrary, the profoundest questions about the why and wherefore of existence and its aspects, though only when one is fitted by purity of conduct and close and lengthened quest, to learn and appreciate their solutions. For has it not been said "Throw not pearls before swine?" We do not reveal state secrets to children, or to unfit men. We do not entrust the secrets of our hearts to strangers and untested friends. We do not unburthen our inmost sentiments before mockers and frivolous idlers. We do not teach children and apes how to manipulate guns and torpedoes, or might engines of immense factories. If these latter forces are great, the powers which one acquires by probing the secrets of Nature are still more tremendous and vast, and the merciful Ones who watchguard over humanity, do not throw into the hands of baby-souls, these mighty potencies, verily out of love and regard for the welfare of humanity. Whoever treads the rocky spiritual path has as his Ideals the Yazads and Ameshaspendis—in their singular beauty and might, sleeplessly busy, carrying out with the utmost intelligence the wishes of Ahuramazda, their great Father—and finally Ahuramazda Himself. Now one who has these transcendent Ideals, no wonder, has the severest and rudest shocks to bear in this work-a-day world, which would fain knock out of him his high aspirations and endeavours. It is only because of the boundless Grace of Ahuramazda who unceasingly befriends his devotees, that they whilst either ruling outer kingdoms or their inner kingdom, can hold on to their Ideals.

11. O Ahura I surely deemed Thee a beneficent cherisher, when I met Behman, and when for the first time by the efficacy of Thy words (sent to me), I became illumined. But what Thou hast taught me will be difficult to spread amongst (common) men, still I shall do so, since that which Thou hast told me is the best.

Commentary: Here is given in the clearest terms the meeting with Behman and the power of religious 'mantras' to inspire and uplift. Everyone who has acted up to religion knows that its dictates are far too difficult and high-winged for timid and sense-bound mortals. Yet there is no other way to serve the Lord than by following and inculcating those divine

AHURA'S
WORDS, BEST.
PROPAGAN-
DISM DIFFI-
CULT.

truths, unflinchingly, without fearing failure or courting success. The road to progress is only one, and *nolens volens*, regardless of the attitude of the world, it must be pointed out truly and firmly. This duty is cast upon everyone who is illumined, as he represents the candle which burns itself away that it might shed warmth, cheer and light upon surroundings hiding their inconspicuous heads in darkness.

12. When Thou hast assured me that (I am) to perfectly reach purity, then let me not know that which is not fit to be heard. I am getting ready, before Sarosh who carries out the rules of righteousness rears me with grandeur, so that (I being ready) Thy blessings may in return be obtained by those, who war in the cause of religion.

PREMATURE
REVELATIONS
DEPRECATED.
SAROSH'S
HELP.

Commentary: The true devotee cries "Lead us not into temptations, deliver us from evil," and here is a wish expressed of a piece with that, that whatsoever is too impure or too premature to hear, it might not reach the ear of the aspirant. There is another prayer that before the advent of the Lord's messenger Sarosh, and before illumination, the preparations for their befitting reception, and the fitness to bear their Light, might be completed and acquired. It is only when the Higher Life comes in the fulness of time and after ripeness, that it benefits the soul, no less than all the human fragments divine and struggling around such soul. Even a moment before the due time, it would be for a soul disastrous to receive the Lord. That would turn his head or ruin his health or wreck his heart. A cartridge should not explode a moment before being put inside the rifle and the pulling of the trigger. You never bring fire near a combustible. Every impurity of the head or heart is a combustible, and till it is removed, it would be suicidal to draw down fire, because then this fire would consume the impurity and spread its ravages even beyond, ruthlessly devouring the whole constitution. This is seen in our every day life. A small fire can never burn iron or stone, and can be smothered by water. But when a conflagration has gathered strength and volume, and gone beyond control, every earthly thing thrown into it, including water, only feeds it all the more. For ordinary mortals the punishment is so humble as can be compared to the scorching by a petty fire. For aspirants to God-like wisdom the punishment is so overwhelm-

ing as to be comparable to the havoc wrought by a mighty conflagration. The inexperienced wayfarer on the Path, is impatient of delays, though by no means equally so of his shortcomings. Beneficent Providence with unerring mercy and justice, provides the most searching tests, which must be stood triumphantly, before burdening men with higher responsibilities, which an enhanced vision always brings, along with the imminence of increasingly awful falls.

13. O Ahura I deemed Thee a sure bringer of prosperity when Behman came to me. For achieving the goal of my aspirations grant me that (thing) in a long life, which no one else has had from Thee in that way. That (thing) is longed for by the world and is said to be available in Thy regime.

Commentary: This is an obscure passage, referring to some higher faculty or grace, transcending every one of those that the Lord Ahuramazda had bestowed on any one else, unless we take it that 'no one else has had from Thee' is only hyperbolic, not meaning all that it seems to convey.

GIFT OF
AHURA.

14. That Initiated and powerful man will be able amply to confer on me, Thy *friend*, O Ahuramazda, the bliss which Thou hast ordained out of Thy Omnipotence and Purity. May I encourage the Chiefs of Wisdom and all those too who recount Thy Mathras.

Commentary: For those upon the way, guidance is vouchsafed at the hands of Masters, Gurus or Soshyants. Here the proposition is laid down that bliss and edification are procurable from the Masters by the candidates for light. The verse concludes with a fervent prayer that the aspirant may acquire such resplendant merits that those Great ones Themselves might feel called upon to take him in hand, and lead him onwards to the Inner Temple, through the straight door and narrow road.

AHURA'S
FRIEND.
BLISS.

15. O Ahura, I deemed Thee indeed the Increaser, when Behman came to me with a pure mind and with acumen made it clear to me that a contented thought (contentment or concentration) is the best thing. A perfect man can never please a sinful person, because the wicked have (ever) been pronouncing the righteous to be afflictors.

CONTENT-
MENT. SINFUL
ONES OPPOSE
THE PERFECT.

Commentary : Here one of the supremely essential qualifications for a disciple ere he can rise into the ranks of the Initiated is laid down, which is Contentment, that places one above all hankering, neediness and fretting. Socrates aptly remarks that "Contentment is natural wealth; luxury artificial poverty." "You can be unconquerable if you enter into no combat, in which it is not in your own power to conquer. When, therefore, you see any one eminent in honors or power, or in high esteem on any other account, take heed not to be bewildered by appearances, and to pronounce him happy; for if the essence of good consists in things within our own power, there will be no room for envy or emulation. But for your part, do not desire to be a general, or a senator, or a consul, but to be free; and the only way to this is a disregard of things which lie not within our own power." If the Avestic words "Tushna Maitish," used in the text, be translated as 'concentration,' the treading of the road thereby advocated by the Indian Rishis and Masters is here also indicated as 'the best thing' to do. These Great Ones have laid it down that the perfect mastery and purification of the mind can only be attained by the practice of 'Tapas,' or concentration. The text also makes it abundantly clear that it is idle to expect to please all, as the vicious will never be reconciled to the pure, *so long as they continue to be wicked.*

16. O Ahuramazda, Grantor of great prosperity, Zarthushtira himself looks upon Thy (Spena) Mino with reverence, and everyone else will make the best efforts to do so (too).

May righteousness overcome with strength and power. May (Spent) Armaiti (humility) take up her abode in Thy Rule (resplendent) as the sun, and may She confer blessings (upon the creatures) through a righteous mind, in conformity with men's works (deserts).

SPENA.
RIGHTEOUS-
NESS.
ARMAITI.

Commentary : Here is the distinction clearly made again between the Ahuramazda absolute and beyond everything, and Spena-mino, the Creator, the Logos, the Ishwara of the Manifested Universe, who has emanated from, or let us say, is subordinate to the Absolute Ahuramazda.¹ Floodgates of light upon this question would be thrown wide open by a comparative study

1. Vide "The different significations of Ahuramazda in the Avesta," in the Introduction, which bears upon this point.

of Hinduism in connection with this point, as the unfortunate disappearance of our sacred Scriptures leaves a gulf, which the understanding of the relation of Parabrahman and Brahma (Ishwara) can bridge. The next point of the greatest importance is that it is affirmed that Zarthushttra actually sees this (Spena) Mino (or Ishwara of the Hindus), and that each human being will and must make the most strenuous efforts to do so. The kingdom of Heaven, we are reminded aptly by the Christian Prophet, is won by violence. A prayer next follows, for the victory of righteousness in this endeavour to storm the Inner Citadel, with a hint that if humility and pure mind reinforce the combatant striving with evil, the tables will inevitably turn in his favour. As to the metaphysical question as regards the *raison d'être* for humility and forbearance, "Remember that it is not he who abuses you, or strikes you, who affronts you, but the principle which represents these things as affronting. When, therefore, any one provokes you, be assured that it is your own opinion which provokes you. Try therefore, in the first place, not to be carried away by the appearance, for if you once gain time and respite, you will more easily master yourself." Sagely prays A 'Kempis "Grant me prudently to avoid him that flatters me, and to endure patiently him that contradicts me."

YASNA XLIV.

1. O Ahura I inq ui of Thee, so grant me the boon of a true solution (or tell me aright). When there is (the indispensable need) of the worship of Thee, then O Ahura it would be well if a friend like Thee should for the sake of helping a *friend* like me, impart instruction in the matter of prayers to be addressed to Thee, so that through (our) righteous mind (thereby acquired) Thou mayst approach us.

**AHURA, A
FRIEND. HIS
INSTRUCTION
LEADING
TOWARDS
HIMSELF.**

Commentary: Ahura is appealed to as Zarthushttra's intimate friend. Zarthushttra's degree is to be judged thereby. It is not Jesus Christ who for the first time claimed Sonship of God. Prior to Him the Saviours had proclaimed their alliance with God. Zarthushttra's assumption of the title of a Friend of God is in essence the same as Christ's declaration of His Sonship. The wise ones squabble not about words. They are grateful for correspondences which strengthen their belief, by accumulating testimonies of independent religions. Of course this belief remains as such only in the initial stages, and so long as we remain in the hall of ignorance, in which we were born, in which we live and shall die; until we lose our life, we never find it. After belief come practice, purity and benevolence, which lead up to the state where darkness shall be swallowed up in Light, and we shall face to face meet our Master and through Him our Liege Lord. He must be ceaselessly contemplated, so that His nearness might be attained. Zarthushttra and very Zarthosti entreats Him to guide, as to the manner in, and the means by which such contemplation might be secured. Prayers are then suggested as the key to the chamber of His Presence, since they help us to achieve the requisite purity of thought.

2. O Ahura truly give me a reply to my question, What is the root of the best life? What would be the advantage of accepting these two (worlds, the Higher and the Lower)? O Mino Ahuramazda, Thou art Thyself verily the giver of prosperity, and Thou chasest away harm from all of us and art a Friend for the *existences* through (Thy) Spirit.

Commentary : The preceding sentence propounds a question which finds an answer in the succeeding. The affirmation of the existence not merely of this life but of a Divine one also, is the beginning and foundation of "the best life." If you deny the Higher Life, you obviously deny yourself the conditions which are unavoidably required to reach this ideal. Denying yourselves these, if you complain that the Higher Life is for you but a name, and that realization eludes you, you might as well cry out against darkness due to the absence of your orbs of vision, or against the gone-out exposed oil-lamp, which you had not taken the care to furnish up with a fresh wick, oil and a chimney. Mino Ahuramazda and not the Absolute Ahuramazda¹ is here once more remembered, as the magnet drawing us away from destruction and as our helpmate. Ahura again is represented as our Friend for "the existences," implying many of them, besides our present life. The idea of re-incarnation, thus, is by no means foreign or alien to Zarthushtrianism as is imagined by many.

BASIS OF
BEST LIFE.
AHURA A
FRIEND.

3. O Ahura vouchsafe to me an accurate reply to my queries, 'Who was the foremost Creator and parent of Righteousness? Who determined the courses of the Sun and Stars? Who else besides Thyself contributes to the waxing and waning of the Moon?' O Ahura these and other subjects I am desirous of comprehending.

Commentary : An aspirant to God-like wisdom does not stop short at the visible phenomena of Nature. He would probe the unfathomable depths thereof, and seek the cause of all causes. He lays himself open for the reception of illumination as concerns the nature, structure and purpose of the macrocosm, the microcosm, and being. This and the following verses are evidences of the enquiring nature of the mind of the seeker after truths undying.

VARIOUS
QUESTIONS
PUT.

4. O Ahura grant me a true answer to my inquiry. Who upholds the earth and the firmament and keeps them from falling down? Who formed water and trees? Who endowed the wind and cloud with rapidity? Who, O Ahura, was the Creator of the pure mind?

1. For the distinction between the two the reader will have to turn back to the discussion thereof in the Introduction, in the chapter entitled "The different significations of 'Ahuramazda' in the Avesta." The present context bears out the view put forward in that chapter.

5. O Ahura assure unto me a right answer to my questions. What artificers framed light and darkness? What artizan coined sleep and wakefulness? Who produced morning, noon and night, which remind a priest of his (varying) duties (with the efflux of time)?

SPILL MORE
QUESTIONS.

Commentary: The outside phenomena have an esoteric significance for the evolved intelligence. The beauty and lesson conveyed by these phenomena are so conquering that man only ejaculates, 'How wonderful, how true, how magnificent and rhythmic!' He then *without* effort is able to comprehend the glory of his Maker, which to undiscerning minds appears to be non-existent and to be calling for some imaginary proofs, more tangible than these he-who-runs-may-read proofs. An honest man using his reason, believes, because his heart is guileless, and he trusts that Nature is pure and innocent in its aspects, and in all the suggestions it makes. A rogue has no faith in himself, so he loses it in others, and this disease holds him so squarely in its grim grip, that he extends this distrust even unto Mother Nature and Father Maker. Therefore it is said that "the pupil must regain the child-state before the first sounds (from the higher planes explanatory of the vexing or perplexing questions) can fall upon his ear." "Verily I say unto you, except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven," (Matthew XVIII. 3).

6. O Ahura give a correct reply to my query. Are the propositions that I lay down below accurate?

Does (Spenta) Armaiti (i. e. humility or devotion) increase Righteousness by her good works?

Hast Thou grounded Thy Rule on pure-mindedness? For whom hast Thou created this joy-giving, (or rotating and) revolving globe of earth?

. ARMAITI.
PURE MINDED-
NESS. OBJECT
OF CREATION
OF EARTH.

Commentary: The question is whether the individual human being's humility or devotion enlarges the power and sphere of Righteousness considered from a universal standpoint, and not from the particular view point adopted in the verse "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matthew XXIII, 12). Here man is no more taken in the light of an evolving little being, but as a co-worker of Mighty Powers, who Themselves obedi-

to the law of evolution, have given rise to the Illusion known as the outside Universe, and are trying to make it easier for aspirants to Disillusionment, to reach the unenchanted region of Righteousness. The co-operation of every rightly directed mind with these Powers, serves to make Their work lighter and speedier. We read in the Yashts how one after the other the various Yezads deplore neglect of Themselves and praises of Themselves by men, which makes Their task severer and Their strength to withstand the inroads of the Evil Powers, weaker. Again if Ahura has based His rule on pure-mindedness, we get the only key to progress towards divinity in that same quality. Lastly, the clay-made earth is not looked upon as a place for confinement, but as a delightful habitat, whence man learning the simple rules of the Path that leads ever onwards and upwards, might rise to heights which the Angels themselves could not scale, except through this frail and temptation-beset mortal vesture of decay. How can the Child of the All-potent Effulgence with latent powers of Godhood feel pessimistic and fearful in the world ruled by that Perfect Father, given only that complete love of Him, which casts out fear? We also might construe the final sentence into a knowledge in Avestic times of the rotation and revolution of the earth.

7. O Ahura I ask Thee and vouchsafe to me a correct answer. Who formed the pleasing (Spenta) Armaiti with her high Dignity? Whose foresight endeared the son to the father? To know these matters from Thee, O Creator of the whole universe and prosperity-bestowing, invisible Ahura, I aspire!

Commentary: Here is the reiteration of the praise of Armaiti, the good-minded. There is also an indication of the profundity of Providence in evolving the man into a God, through the love which manifests itself in almost the strongest form, in the love towards a child begotten of one's own loins. 'Love rules the Court, the camp, the grove, and man below and heaven above, for Love is Heaven and Heaven is Love' says the Wizard of the North with the truest poetic insight. The Science of Feelings summed up by Master Jesus in those pregnant words "Thou shalt love thy neighbour as thyself," has been forgotten or not at all understood, and it were well after the specific mention of the tremendous import of Love in the Holy Gathas, men and women learned to associate themselves

OTHER
QUESTIONS.

more and more with love in every aspect of it, and to repudiate hate as the virtue par excellence of the Arch-enemy.

8. Oh Ahura I inquire of Thee, and rightly tell me about the orders (prayers), to be carried out 5 times (daily,) which have been got from Thee by the good mind (of Zarthushttra) and which are essential for the acquisition of *perfection* of the human existence through righteousness.

By what goodness (or virtue) will my soul attain to bliss, in order to be able (through it) to reach the goal?

PRAYERS.
GOOD MIND.
BLISS.

Commentary: There is an affectation amongst the irreligious of contempt towards all prayers, leave alone prayers 5 times a day. Little learning is ever fateful. The idea current is that God knows our wants and need not be addressed to fulfil them. This is a gross and piggish view. We do not offer 5 times our prayers for material benefits. We are children of eternity, shackled by bones and flesh, with our innate glory bedimmed thereby. The remembrance of our more than angelic status is what is secured by such regular and persevering repetitions. The power of suggestions and affirmations of our noble state, the power of denial of evil, disease, baseness and ignorance is little known save to the enlightened few in this age of smatterers and newspaper readers, who stand almost invariably decked in other's thoughts, and revel in other's feelings, though mayhap alien to themselves too, and entitle that upto-datism. Being spiritual ourselves, our Spirit grows in quite a different manner from the body, it will be easily comprehended. As the body literally starves and falls down nerveless and inane unless it be fed with *absolute* regularity and rhythm, thinking men will have no difficulty in inferring that a similar law should apply on other planes, in nourishing and keeping in the best form, each of our higher bodies. Prayers are perhaps the only food which could be absorbed by man's higher bodies known as Keherpam, Ushtan, Tevishi, Baodhang and Urvan in the Avesta (translated as Astral, Pranic, Mental, Causal and Budhic), which have for their indwelling principle Fravashi or Atma. Without prayers, that is, a constant re-recollection of our high state, we must inevitably succumb to the traps set along the Path of dire probations to ensnare the Ego, on this Earth,—which is the Hall of Sorrow, from the standpoint of the tempted, Even Christ in his anguish,

when his transcendent patience was strained to an excruciating point by the earthly nooses laid by the Seducer, cried 'My God, My God why hast Thou forsaken me?' (St. Mark XV. 34) With loins girded up with the sacred thread, the weapon of purity, and the body protected by the mail of the white shirt of Spotlessness, the Ego fights his dauntless war with the personal, the transitory, the evanescent and the perishable. Thus only can the relentless onslaughts of the ever-watchful, sweet-tongued, Enslaver and Tempter be hurled back effectually and unfailingly. No weapon exists in other animals like unto the human speech divine. Man, living mostly upon speech and thought even in this materialistic time, need not wonder, if he is given a shield against spiritual attacks, of powerful incantations against evil, and assertions of the proximity of man to Ahura, as a reminder that he is puissant beyond measure, if he only would stand upright, firm as a rock amidst the turmoil, obeying Ahura. He is his own salvation, if he do but claim to accomplish it. Even material happiness is, we are assured here, procurable by righteous prayers. Ask firmly and resolutely and Nature dare not deny you, the Divine payment. The last point dealt with in this para is a vital one. The goal is, we have gathered amply from the text, "Union with Ahura," and to achieve it, it is laid down now that "bliss," peace, (शान्ति, सुख) is indispensable. This same pithy query carries its further pregnant suggestion that this "bliss" is obtainable by virtue. The one virtue which brings us "bliss" as of final liberation is self-sacrifice, otherwise known as "renunciation," which is a much abused, but little understood term. The true height of "renunciation" is reached when 'Nirvana' is reached, that is, when the way to enter 'Ahura' has been scaled, and merely a step onwards would throw into oblivion for the climber this struggling, suffering universe, but out of divine compassion and love for all that lives and cries, the fully matured Athravan foregoes his highest progress, and now become a Saviour, and stands as a Guardian for his unevolved younger brethren, in the wide world, instead of passing away into the highest regions of absolute bliss, past human thought.

9. O Ahura I inquire of Thee, whereof truly grant me an answer. How shall I keep undefiled the commandments of Thy pure religion which such a wise lord of Rulership like Thee has taught me ?.

O Ahura owing to Thy Just Kingship Thou dost reside in the same abode as Asha (Vahisht) and Behman (Vohu-Mano)

OBEEDIENCE
TO RELIGION.
AHURA.
ASHA.
AND BEH-
MAN.

Commentary : The knowledge coming from " Eating of the Tree of Knowledge " and from instruction by the Highest Ruler of the visible universe, brings with it the gravest responsibility. You must on receiving it, make a choice of the good definitely and of a set purpose. Thereafter betray it, misuse your knowledge, or neglect it, and even now you will slip from the high position which you have won. Therefore the disciple humbly asks for guidance and help to withstand the temptations, so as not to render turbid and impure the stream of God-Wisdom, the waters whereof have been vouchsafed to him. Has it not been sagely said ' Eternal life's pure waters, clear and crystal, with the monsoon tempest's muddy torrents, cannot mingle ' ? Again ' Justice ' is the attribute which signalizes the Governorship of Ahura, and that in its essence constitutes righteousness (Asha) and pure-mindedness (Vohuman). Justice is the giving every one inferior, equal and superior his due to the last pennyweight. The characteristic of Justice, if profoundly dwelt upon, is bound to revolutionize one's entire out-look on life. If you admit Ahura in your cool moments and in your heart of hearts to be the Absolutely Just, you will soon find worry, strain, ambition, struggle, envy, anger and in fact all attributes in you which make for stressful hurry, melt into non-being, out of your existence. For consider with me awhile that if He is just, you are born where and when you ought to ; your surroundings are what they should be ; your happiness and misery are what they needs must be in strict concord with your merit ; your powers, faculties and parts are just what they by desert should be ; your opportunities for helping others and yourself are shaped duly ; your whole being is exactly as it deserves to be,—for according to the premises, just are the Ways of Providence. Dwelling with deep devotion upon all the results flowing from the Justice of the Pre-eminent Head of all Heads, we learn child-like, to rest in Providence, having done our utmost, confident beyond bounds, that we shall reap in consonance with the measure of our sowings. We work then ' the hardest, unconcerned in the battle of life, save to do His bidding, and having no regard as to the result, save that He shall triumph, and you know He is incapable of defeat. The whole strength of the Almighty Arm of Law comes then at your back, and becomes your

mainstay. Whining, grumbling, terror and unseemly trepidation all are relegated to the limbo of oblivion, and regarded as they should be, as the first-born of Ahriman, that being unwarily allowed room inside the bright shrine of our soul, play the havoc with our God-given strength and serenity. These are the thieves that steal those most precious treasures of ours, subtly and insidiously. Throw not yourself helplessly into their arms, but assert your birthright to all Power, Bliss and Wisdom, and certain of the eventual success, fight on with them, and to the charge return again and yet again. At the end of this passage there is an allusion to Ahura remaining in the same abode with Asha and Behman, which seems to mean that there is a Zoroastrian Trinity formed of these three, similar to the Hindu Triputi and the Christian Trinity. Ahura has 3 aspects and these aspects are named Creator, Preserver and Destroyer as the original Prototype, or Ahura, Behman and Ashavahisht respectively, as their copy or reflection amongst the Ameshaspends.

10 O Ahura I am asking Thee of this Religion, which of all *existing* religions is the best, which pursuing the truth is able to bring prosperity to my possessions, and which, by reason of its injunctions inculcating perfectly righteous mind, turns our actions into pure ones. Give Thou then a true reply. May all the aspirations of my Wisdom tend towards (reaching) Thyself.

Commentary : Here the qualificatory adjective 'existing' is significant to a degree. No claim has been made that the religion is of all the religions past and to come, the best. The reason is not far to seek. So long as those intoxicated with the ephemeral rule of a century or two, like the Westerns, want to reduce all time to the measure of their own infancy, all religions, to their belief, all civilizations, to their small stature so long the tendency of their followers, who take others opinions without sifting, is to forget the immensity of time. Never mind what upstarts may say ; never mind what people passing for scholars may urge ; never mind what those who, wishing to enslave their minds by yielding to the passing, utterly laughable superstitions of our age may propound ; and remember that we live in time which has no end, and had no commencement. We are like moths, compared to the Titans in intellect, purity and righteousness, that are to come, after bil-

BEST
OF THE THEN
EXISTING
RELIGIONS.

lions of years have rolled over our mother earth. We shall decline to bow to the insane limitations sought to be imposed by hide-bound prejudices like those of some Christian writers, as to the age of humanity on this globe. Forsooth by trying to hoodwink other nations into a belief that the world is not very old, we shall all crack up the achievements of the present, and forget what went on for perhaps *millions of years* in the way of civilization on this hoary ball of Earth admitted to be exceedingly old, even by geologists of to-day. "Because Christianity is so old, therefore there cannot be other religions very much older! Because Christians are so old, therefore others cannot be very much more ancient! Because Christians are so intelligent, therefore others cannot have been more so." Christians argue that way, and perhaps feel quite happy over this sort of self-complacence! Others however need not belittle themselves, to gratify the vanity of such Christians. Records of the most indisputable character have been obtained from the bosom of our good parent earth, which prove to all unbiassed minds that the crest wave to which humanity ascended in days of old, might take yet aeons of time for us to climb to. If all goes well, a time must come, when profitting by all the huge labours of the past civilizations, our humanity will surpass the splendour of all the by-gone civilizations. That, we recognize as Evolution, decreed by the inflexible Law of the Wise Planner. But it is a retrograde step, and one which will never lead us to such a goal, were we to deny our indebtedness to the misty past, which having been, is the very reason why we are, and which having become what it was, is just the cause of our appearing what we are. Now then we can safely lay down that if an almost endless stream of humanity is to follow us, and has also preceded us in the rises and falls destined by the Law, the Mazdyasnan religion, though the greatest when imparted, of all the extant ones, and having regard to the peculiar circumstances of the age, and the country, need not be so for all time to come and for all time past. The same Ahura who gave the Religion to Zarthusstra, at a particular juncture, has, we humbly admit, got the capacity to expand and amplify His teachings, when later on He sees humanity ripe for such a further descension of grace. Grateful and ceaselessly prayerful for all our Loving Ahura's watch and ward, we shall refrain from the blasphemy that He will not have hereafter the freedom of communicating His Holy commandments to struggling, divine-born humanity, at any time in eternity, which,

Let us remember, is limitless time and not expressible by 1,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000, years. We must recognise our position. We are heaven-born bubbles, so far as our bodies are concerned. We are Immortal in our Spirit. Let us then thoughtfully turn to the problem of religion and not presume to vainly affirm, ignorant as we are, that Mazdyasnmism is the first, last and best Religion for all times. How dare we dogmatize and say so? The Gathas themselves teach us to be humble and not to so dogmatize. The Gathas further affirm repeatedly the scheme of Ahura, which provides for the illumination of human minds at proper periods of time by Soshyants, who have come times without number, and will continue to do so in the future. Next, emphasis is laid in the text, upon the essence of this religion which is pure-mindedness. Lastly, the disciple prays that by the grace of Behman-he might be carried to the realm of ceaseless contemplation of Ahura, which is the goal of this transcendant Religion. Says the Lord in the Bhagvad Gita "I without delay become the deliverer from the ocean of this world, of those who consigning all actions to me, and considering Me the highest object of attainment, worship Me, meditating on Me with exclusive devotion, and fixing their mind on Me. Fix your mind (Manas) in Me alone; place your understanding (Buddhi) also in Me. In Me alone shalt thou thence forward doubtless abide...Those who resort to this righteousness that leads to immortality, and which has been declared to you by Me,—such devotees, fervid of faith, who regard Me as the highest object of attainment are the most dear to Me." (Chapter XII. 6, 7, 8, and 20).

11 O Ahura give a true answer to what I ask Thee. What will be the effect of (Spent) Armaiti upon those to whom Thy religion shall be *revealed*? Thou knowest me best from (the consequences resulting there from to) them. All the others (who do not accept the religion of pure-mindedness) I look upon with an inward hate.

Commentary: The prophet's height is to be judged by the eminence reached by those who follow his precepts. A prophet entrusted by Lord Almighty with the mission of helping His children would, no doubt, be judged by the Greatest of All Master, by the beneficent results of His ministry. **Zar**

ARMAITI.
RELIGION
REVEALED.

thushtara accepts this standard of judgment. He adds that he is driven to look with an internal dislike upon those, who, notwithstanding the extension of the nectar of religion to their lips, turn aside to the blandishments of Ahriman for consolation. The persistence in evil *after* knowledge of what is good, is the only hateful quality. We compassionate those who against their will are drawn into the maelstrom of evil, because of ignorance and weakness of the flesh. Howsobeit, deliberate choice of evil is quite a different affair. It is comparable to Zohak's choice, or to the mythical Satan's choice, *after* enlightenment. It is the spectacle of one with mighty power and even self-control, wielding his power in the direction diametrically opposite to that which is working for the Good of universal Life. He is a terrible Black Magician. He will bring howling desolation and squalor into the universe, in the pride of his potency, as and by way of an exhibition of himself or his hatred. Satan's tortures inflicted on humanity are merciful compared to the realities of the affliction, that, when his force is exhausted in the fulness of time, will overtake that malignant Foe of all that lives and breathes. Zarthushtara looks upon such a one with an inner dislike quite naturally. Yet we must not take it that Zarthushtara, the White warrior of Spentamainyush, can ever wish evil even to such a dark being. His business is to fight evil but not the beings, who lend themselves to work evil, in their blindness. Spentamainyush wants to shield and render happy *all* beings, without exception. His work lies in defeating evil, and showing up thus the bootlessness of its pursuit, *with the final aim* of awakening the being, be it even in the meshes of foulest evil, to the immutable necessity of harmonizing itself with Ahuramazda's Good Law, which no one has ever broken or can break.

12. O Ahura in reply to my query tell me truly. Who is true and who wicked of those whom I am addressing? To which of them Angremainyush grants aid? Which of them is himself like Angremainyush? Why should one, who in my presence blasphemes Thee, by speaking ill of Thy blessings, himself not be reckoned a relation of Angremainyush?

THE WICKED.
ANGREMAIN-
YUSH. BLAS-
PHEMER.

Commentary: Those who proclaim themselves seekers after truth, have imposed upon them severe duties. Before being fit to receive instructions from a ripe Teacher, they have

to furnish the necessary conditions for the influx of light and illumination. One of the most indispensable of them is a profound contemplation of the beauty and harmony of the objective universe, which imprints upon the mind the deepest reverence for the mighty arm of the Good Law-Giver. In these days, smatterers take blasphemies, lightly uttered, for gospel truth, without the slightest dispute or reflection. Thereby the infectious plague of pride and superficiality of the most dangerous kind is called down, on those with little sobriety and thoughtfulness. Besides, the harbouring of such thoroughly inaccurate, perverse and false ideas about the Deity, renders every person guilty of it, entirely unfit to listen to holy sermons. His evil example is by Zarthushtra judged so pre-eminently infernal as to earn for him the kinship of Angremainyush. This is a solemn word of the Iranian Prophet, which might well be taken to heart by those who, flouting religion, make out of it an ass's bray or platitudes of a most noxious kind, because the Spirit of it is guillotined. Religion is not for merely preaching, but it is a Science which deals with "the deep within, calling to the deep without," affords guidance to the aspirant towards nothing less than the Kingdom of Heaven, and grants him solace and comfort when his feet are being cut over the rocks of earthly passions and errors, and trials, and his hands drip blood in his combat with the Tempter.

13. O Ahura, what I ask Thee, that tell me precisely. How shall we drive from before us falsehood, those who pay no heed whatsoever to the commandment of religion, those who are not willing to tread the path of righteousness, and those who do not rejoice at the improvement of morals?

Commentary: Here the avoidance of several evils is referred to. One of them is evil people. Says John Leith anent them, "It takes a long time to perfect Christian character. It takes but a very short time to spoil a life. You can shatter with a blow the fairest work of art, which has been the labour of years. It takes but a few nights in some vile society to blast, and blemish, and injure for ever." In this stanza 'falsehood' is placed as it should be, at the crown of vices which prevent all religious life. Is it not the root of insincerity, hypocrisy and failure? The Lord is, it is stated in Ahuramazda Yesht,

FALSEHOOD.
IRRELIGION.
UNRIGHT-
NESS.
IMMORALITY.

the Undecivable, the All-knowing. Truly then every lie is to Him an abomination. Pharisaism has been the worst enemy of religion. It brings discredit upon this highest Science of life, and thus destroys the reverence for it in men's hearts and heads. The usual argument of non-believers is "Behold your white Mobeds, smooth-faced professors of faith, and their perversity ! If a whole life-time spent in avowed devotion to Ahuramazda, instead of making them purer, only degrades them the more, religion must be a hoax !" Levity dictates such a reasoning, and yet there is for common people, a strange force in the spectacle of 'defeat.' An unusual feat is enough to deprive men of all suspicion, and even of reason. On the other hand, the want of success of mere pretenders, shakes to the bottom all their belief, in the means adopted to achieve success. When triumph as Spiritual beings, eludes our present day Mobeds, the inference is drawn that the fault lies, not at the door of the unfitness of the claimant, but at that of the claim itself. Of course earnestness of search reveals the eternal forces at the back of religion, but that earnestness can hardly be expected of all struggling mortals. 'Lies, death and pain' are the brood of Satan, "and those who pay no heed to the religious commandments," and give the go by to righteousness, are a legion. They, notwithstanding, want to be convinced—in their own uncontrolled and untamed hearts vomiting injury and hate to fellowmen, who represent a part of Divinity itself—of the truths of the Mysteries ! Let us tell them that the price they have to pay for Wisdom is the sacrifice of the dark garments of delusion, which lead us to hold each of us 'separate' from the other and the Deity. The good Ahuramazda needs only this, that His order shall not be attempted to be subverted consciously or otherwise. To those who meekly follow His laws, He gives Himself freely and unreservedly. Our hearts are mirrors wherein we can see Him. Yet the mirror is overlaid with muddy colors and with dirt, which lie thick and viscid. Cleanse the mirror, and it shall once more reflect the Maker. Simple and sure is the Path, when illumined by the glorious rays of religion. The Lord describes the unfortunate wicked thus in the Bhagvad Gita, "These men, being self-conceited, stubborn and full of pride, and intoxication of wealth, perform sacrifices that are nominal, that rest on *hypocrisy* and *do not* follow the prescribed rules. These men, the servitors, being full of vanity, power, pride, lust and wrath *hate* Me in their own bodies as well as those of others. These

cruel haters of Me, these sinful vilest men amongst human-kind, are hurled continually down by me into demoniac wombs (to be demoniac in their next birth)...He who renounces the *ordinances* of the Vedas, (Scriptures), acts only under the impulse of desire. Such a man can never attain to perfection, happiness or the Highest Goal...It is your duty (therefore) to *work* in this world, having ascertained what are the ordinances of the Vedas," (Chapter XVI. 17, 18, 19, 23, 24). Again the Christian Prophet has laid down the chastisement in store for those, who shall fail to receive the message of the Lord, in his exhortation to his disciples, in these words "And whosoever shall not receive you, nor hear you, when you depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." (St. Mark VI. 11).

"Those who do not rejoice at the extension of the empire of morality" have for their motive self-gratification. No moral man fails to joy at the establishment of pure morals and the banishment of their opposite. The wicked see the field of their operation curtailed and cribbed by the spread of righteousness. From an instinct of self-preservation, they despise it. In the present day when morality is at a low ebb—generally speaking, of course,—all efforts at the clarification of the stifling atmosphere, by restoring the high ideals of religion, are violently resisted, though not by fair means, yet with serpentine ingenuity. No doubt there is a large class even in the materialistic west, viewing with horror the empty ridicule and unreasoning prejudice, that are hurled at the ancient faiths, with the object of making easier preys of the saner classes, that cling to the noble life. Others' thoughts and opinions are all in all with the greatest part of the reading public of our day. Thus it comes about that the utmost corruption of morals and manners results from the example and precepts of even a few persons, who by reason of some power, political, social, scientific, or literary, hold sway over their fellow-creatures. Evil wings it flight like a whirlwind, and unchecked by the counsel of religion, the havoc it plays with the sanctity of the heart, can now be read by one who runs. Now, this stanza clearly warns those who indulge in falsehood, and in heedlessness towards the tenets of religion, as well as the unrighteous and the opponents of morality, to leave alone religion and all comment

thereon. They are the enemies thereof. Till they reconcile themselves to its injunctions, they will only look upon the splendour of the sun of religion, with the light-shunning eyes of the midnight owl.

14. O Ahura what I inquire of Thee, explain to me correctly. How shall I deliver falsehood into the hands of truth? How shall I surrender the former to the latter for the purpose, O Ahura, of annihilating the former by the aid of the mystic charms of Thy chants, and of working great ruin amongst the impious, and of checking their machinations and intrigues?

FALSEHOOD.
MYSTIC
CHANTS.

Commentary : The question carries its own answer with it. You can conquer untruth by the mystic charms of Mathras. It is here admitted in the plainest terms that these chants came from Ahura Himself and none else. It is idle prattle to deny that Zarthushtre repeatedly avows that he learnt the great Mathras from Ahura. This is surely *revelation* and inspiration, if anything is. These chants besides are *not* translatable into English or vernacular, if they are to preserve their *mystic* power of destroying the strength of the wicked, and overturning their ensnaring schemes. The power comes from the 'charms,' and not alone from their meaning. The effects produced belong to another order of things entirely, and to which we are unaccustomed to apply our modernised minds. Nature has hidden forces that obey their Ruler. He knows the overmastering potency of sounds and He has revealed to us some fragments of these, for the protection of the good against the insidious attacks of evil. If we are wiser than our revered Prophet, who has commanded the allegiance of billions of men, since His teaching was first promulgated, we might seek to improve upon 'the same old mumble, jumble' as frivolity calls it ! This address, in the tongue of Ahuramazda, is an order directed against lower and higher beings, and we can with our present state of developement as little comprehend their significance as ill-fated sheep can distinguish between the 'yea and nay' of its master, which is to decide whether it shall be made a meal of or no by the cook, within a few hours, under his master's order. The most tremendous consequences result from vibrations. In fact light, heat, magnetism, electricity and the beatings of the heart are all vibrations, and if vibrations make up all that is in our uni-

verse, what wonder if they in the shape of Mathras can *modify* or *neutralize* any given vibrations, which later on are to appear to our senses, crystalized as wickedness and evil designs? Again if the universe is based on vibrations, as, it is admitted, even by Science that the very atoms are subject thereto, then Mathrasound-vibrations can be easily understood to have the capacity to influence or control through the air, ether and other mediums still subtler and finer, yet unknown to present day science, any phenomena occurring or to occur.

15. If, O Ahura, Thou art ruling as a watchful guardian in this (universe), then I ask Thee and reply Thou correctly thereto ; that is to say, when two armies shall encounter each other silently, which, then, O Ahura, obedient to this Law appointed by Thee, of these two armies shall score a victory and how ?

Commentary : An allusion is made to the incessant battle between the lower and the higher self, which unperceivable on the outside, rages furiously in the human consciousness. The war is inevitable and is silently brought on by the causes indwelling in man's nature. Ahuramazda has ordained final triumph to righteousness. The Gathas proclaim this. How this is accomplished is treated in detail throughout the Gathas. The minute particulars of the struggle carried on upon different planes are, as ill-luck would have it, a sealed book to us now, since the vandalism of barbarous Alexander, miscalled Great, and more appropriately christened the Beast, which set on fire some of the world's mightiest achievements in the domain of wisdom. However it is best to admit at once that the rivals for power tear the human breast, and one of them must be remorselessly stamped out. It is an encouragement to vice to urge that it is ' natural ' and therefore fit to be indulged in.

TWO INNER
ARMIES'
ENCOUNTER.

" Sweet rouse yourself and the weak wanton Cupid,
Will from your neck unloose his amorous folds,
And like a dew-drop from the lion's mane,
Be shook to air ! "

" Do not believe that lust can be killed out if gratified or satiated, for that is an abomination inspired by the Evil One. It is by feeding vice that it expands and waxes strong, like as the worm that fattens on the blossom's heart."

16. O Ahura I ask Thee, and answer Thou truly. Who is the killer of the enemy by the instrumentality of Thy words which have the power of safe-guarding us? Show me publicly a wise Chieftain¹ for both the lives. Whomsoever Thou lovest, to him Sarosh (the revealer and messenger) goes with (or through) Behman.

POTENT
WORDS.
TEACHER.
SAROSH AND
BEHMAN.

Commentary: Occultism is breathed by every word of this stanza. First of all the question is addressed to Ahura Himself. Secondly, 'the words' are again affirmed to have been Ahura's. Thirdly, they are asserted distinctly to have the strength of securing protection to those who utter them. Fourthly, a reference is made to a Master or Teacher, who is fervently longed for, that he might instruct both in the present life and hereafter. Of course no allusion could have been made to a Master unless he existed, and would always be ready to pick us up throughout the ages. Of Masters there must be many, because the text asks for 'a Chieftain' and Soshyants (the Saviour-Teachers) are repeatedly referred to in the Gathas and the Avesta.¹ Fifthly, the relation between Ahura and His worshipper is established as being of Love. The next para lays greater stress on this Love. Sixthly, when love is perfected we are assured Revelation comes to every Zoroastrian, through the law ordained by Ahura. This is effected by Sarosh with the help of Behman, whose love is gained by 'Manashni,' or pure-mindedness. We ought then to be expectant of these favours when we tread the narrow Path. It is no use putting interpretations of a gross kind upon the plain mysticism, or if you like, occultism of the utterances of the Iranian Sage. To garble and to always reduce Behman to the insipid and unmeaning "good mind" in translation is offensive to the spirit of this elevating religion, which boldly promises to every aspirant the crown of revelation, through intense love. Christ has justified love, and reiterated this Law of Laws, "eternal harmony, a shoreless universal essence, the fitness of all things, the light of everlasting right, the law of eternal love."

1. Let it be made clear that in the Avesta proper, it is not a matter of certainty whether here "*the* Chieftain" is not intended. But from the fact that in the Avesta allusions are made to numerous Chiefs, Ahus, Ratus, and Soshyants, we draw the legitimate inference that "a Chief tain" is the right rendering here. It is true also, that in the different lives, different Teachers are available and "Chieftains" too, would be a comprehensible term, if used in the text. At least two lives are referred to every now and again, and a "Chieftain" would be required for either.

Krishna's allegorical love of all the women of Bindraban illustrates the outpouring of his Divine Love, into all Beings whatsoever. Krishna says that seated in the hearts of all creatures is the Immoveable, the Changeless, Supreme Self. If we love not these, who are manifestations of our Beloved Lord, how shall we love Him, when He is invisible? If we love not *all* his creatures, our love is defective. Rather, then, we hate a part of Him. There we show the cloven hoof and we turn away from the Law of Laws. To hurt a creature is not to love it, but it is to hate it. To kill one is usually the worst manifestation of hate. Shall we then love or hate? People do both, reckless of consequences. The devoted disciple unswervingly cleaves to the Law of Laws, holds out the left cheek when the right has been administered a blow, confidant that all things and petty vexations shall pass away, but that the word of Ahura, which has revealed this Law of Love and its ability to overcome all opposition, shall abide everlastingly. Truly sang the Wizard of the North,

"Love rules the court, the camp, the grove,
And men below and Heaven above,
For Love is Heaven and Heaven is Love."

Our perfect love will cast out all fear as to the consequences of allowing the broadest play to it. Let us never forget then to "love our neighbours as ourselves."

17. O Ahura, I ask Thee, that tell me well. How shall I attract Thy love? How shall I attain to Thy *perfection*, so that my word might be fulfilled? Through this Mathra which by the help of righteousness is a superb possession, may I acquire Haurwatat and Ameratat as Chieftain(s) (or in Chieftainship).

Commentary: The fundamental Zoroastrian idea of Love is developed and the blessed aspirant to God-like Wisdom, pointedly inquires, how Ahura's love could be won. Here there is no idea whatever of distinction between the Lover and the Beloved, Ahura and His devotee. If proof were still wanting, it is supplied by the next question. 'How shall I reach Thy perfection' can only be placed in the mouth of one who is in a position to accomplish this supreme task. Is it then not conclusively proved, that man through love reaches Ahura, and finally attains to His perfection—by merger shall we say? Perfection hinted at in the above text is the goal

AHURA'S
LOVE &
PERFECTION
HOW ATTAIN-
ED. HAURWA-
TAT & AME-
RATAT AS
CHIEFS
THROUGH
MATHRAS.

of the universe. Let us see how we can grasp the idea thereof by dwelling upon various analogies.

In India on the occasion of the Devali or New Year's Day festival, sugar is cast into numerous shapes of beasts, birds, toys, engines, machines, garlands, houses and so forth. The Lord has cast His 'matter' similarly into various sizes, colors and figures, which we term minerals, vegetables, animals, men and angels, inspired always at the core, which is invisible to mortal eyes, by a spark of Himself, that one day will reunite, through Perfection, with Him.

You will inquire why the Spirit has no shape and yet assumes shapes. Go to the Fire for seeking solutions of such difficulties. It is the mighty Symbol that stands on our ball of earth for the indwelling Spirit, manifest or unmanifested, and explains It best down here. You will admit that Fire has no shape. But as soon as it links itself with glowing embers, with a burning wick, with an electric current, or with a tremendous mass of burning bricks and wood, it acquires a shape, which is for a while or for an instant definite, and yet oftenest indefinite. God's Spirit has no shape, yet when linked to matter, It does seem to have forms.

Like ice formed inside the colorless and formless waters of a still lake, the personal Spirits, the Angels, and the Seraphim and Cherubim, and the Yazads arise out of the Impersonal Ahuramazda. As ice melts back into the water, so do the Personal Spirits merge again into the Impersonal.

The Lord may be compared to a sky-kissing mount of grain, from which the animated beings march off like ants, with one grain at the most. This single grain throws them into a perfect ecstasy, whilst the mount remains undiminished in size. Could an ant have the capacity to possess the whole mount? Could an ant have any use of it, in its entirety? Would not a sensible ant instead of attempting to remove this mount to some supposed dwelling of its own for exclusive possession, not do well to rest on its bosom, and draw its sustenance therefrom till the end of its earthly pilgrimage, contentedly and gratefully?

The true lover of God is like a doll of salt taken from the ocean. The doll yearns to fathom the nature and extent of the ocean. It takes a leap into it and lo! it gets utterly dissolved into it. The doll is now a part of the ocean, and

who can distinguish between the whilom doll and the seething, surging, world-embracing ocean? The perfect devotee returns even so unto the Ineffable Ocean of Spirit. Conceive him otherwise as the form of a bubble, shaped out of that ocean, with a shortlived figure and individuality of its own, which burst through, the distinction between it and the ocean remains but a name. The ocean is in all bubbles, but the bubbles are not *in* the ocean, and the pang of this separation causes them sufferings of all sorts.

Man can be conceived again as pure iron imbedded deeply in a slush of mud. The magnet God is unable to attract and draw back to its heart the iron so besmirched and covered. When the mud of lower passions and attractions of bodily existence are washed away by tears of prayers, repentance, a noble life of high aspirations, and ceaseless contemplation of the Deity, the full attraction of the magnet is felt. Let the magnetic needle of the heart ever point thereafter to the Lord as the pole-star, else the ship of human existence will lose its way on the raging sea of illusory waters.

God may once more be compared to the loadstone rock, concealed under the waters of Divine Love and Bliss. The nails and screws of the barge of life are all taken off by it, and the planks of the barge are torn asunder, wherefor the barge goes down to the bosom of the sea. Thus the magnet of God-consciousness drowns the planks of earthly personality and selfishness, when it draws the iron of human Spirit into the ocean of Love Divine.

All men meant to reach Perfection in boundless time, by self-exertion, may be likened unto pillows, with the self-same cotton of Divinity inside each, whatever the hue, measurement or shape on the outside.

Taking yet another analogy, when the Divine sight latent in each opens, man truly ascends a height from which distinctions between high and low trees, light and deep colors, the differences of forms, beauty, comparative usefulness, merit and rank, and by and by even the distinctions between the trees, mountains, houses, towers, seas, rivers, and the animated forms living upon the earth below, all disappear from view.

Thus sings Jalaludin Rumi, the great Sufi teacher:—

‘ In each human spirit is a Christ concealed,
To be helped or hindered, to be hurt or healed ;

If from any human soul you lift the veil,
You will find a Christ there hidden without fail.'

Perfection means perfection of power, knowledge and pervasiveness. It means Omnipotence, Omniscience and Omnipresence. How can it be otherwise than by merger? Because in any other case there would be more than one such Being, and if such a separation is to be maintained, there would necessarily have to be kept up distinction as to the Power, Knowledge, and Presence of each of Them, which is absurd. There can never be more than one *All-powerful*, *All-knowing*, and *All-present* Being; we can easily understand the text, therefore.

Now when Perfection is reached, every word or order is immediately fulfilled. That stage, which God has reached, of creating order out of chaos by commanding "Let there be light!" is now an accomplished fact, for the One who has acquired Perfection. The Mathras of Ahura are again introduced as 'magnificent wealth.' How can we rate them then at the chaff of the translation they yield, to our unopened inner vision? By their means we secure that merit which procures for us the Chieftainship of the two Archangels Khordad and Amardad. No meaner Instructors or Masters than those resplendant pillars of Ahura's Throne, take charge of us, when we have truly sung and acted upon the Mathras. The last sentence clearly indicates that these Ameshaspends are to be the Chieftains. It may mean "In the course of my (Zarthusstra's) rule on earth may I gain Khordad and Amardad." It might be hinted in passing, that the Devotee when He is united with Ahura, is no more the disciple of Ameshaspends, than the latter are of Him. In fact all distinction and separation are lost sight of, for 'the ocean is merged in the drop, the drop within the ocean.' Even the Hindu Shastras say that the Supreme Being stands in the service of His devotees. If we properly understand this, it only means that the Spirit in the Devotee, which is attuned to the Supreme Being's, acquires all the faculties and powers of the latter.

18. O Ahuramazda, I ask Thee, to which vouchsafe a true reply. How shall I be worthy of that prize through righteousness, about which through Khordad and Amardad illumination has reached me, namely, ten pregnant mares and one camel (?), so that (having merited them), I might dedicate both to Thee?

Commentary : This seems to be a reference to hidden powers, that are developed in man, through righteousness. It is grotesque to read of the translation, which in the profoundest ignorance of the secret meaning dubs these powers " 10 pregnant mares and one camel " without a word of explanation. It is no doubt an insuperable difficulty, that for the understanding of the mysteries, no Zarthosti is known to the outside public, who has developed these powers, so that he might give us a clue to them, and further, that even the vast Avestan literature, which would have shed a flood of light upon this point, is inaccessible yet to the uninitiated, since its consignment to the flames by the unworthy Alexander. It is all the same stated with bold directness, that the fact that these powers are awarded to the pure, has been vouched for by the two Ameshaspends, Haurvatat and Ameratat. If nevertheless, men with undeveloped higher faculties, who sneer at all allusion to super-man's abilities, have greater regard for the Westerns and their disciples than for the statements of these two Archangels, then the ipsi dixit of the men of intellect of to-day will no doubt be allowed to prevail against such mighty authority. Yet the faithful will here recognise the promise of superior states through which they are destined to pass, given their righteousness. The Light of Asia by Edwin Arnold, refers to ' 10 great Elephants ' in these terms:—

PRIZES.
KHORDAD
AND AMAR-
DAD.

" The 10 great Elephants that shook the Earth,
The 10 great gifts of wisdom signify,
In strength whereof the Prince shall quit his state,
And shake the world with passage of the Truth."

This might to some extent also explain by analogy " the 10 pregnant mares " referred to in the text. An interesting study has been made by an Avestan Scholar, of the proper names occurring in the Avesta. For instance, certain words end in " Aspa " and others in " Gaush " and others in " Ushtra," e.g. " Gustaspa, Kersaspa, Habaspa, Dazgaraspa, Jamaspa, Kshoiwraspa, Yuktaspa, Haredhaspa, Hvaspa, Chathwaraspa, Frinaspa, Tumaspa,"—" Hugaush, Parshatgaush, Yaetus-gaush, Avaregaush,"—" Aravaoshtra, " Farshostr, Zarthushttra." A conclusion is drawn therefrom that ' Asp ' (horse), ' Gaush ' (cow) and ' Ushtra ' (camel) indicate different degrees of spiritual progress of the person to whose name these appellations are suffixed. In the light of this conclusion the text becomes somewhat clearer of apprehension.

19. O Ahura I ask Thee and enlighten me properly thereupon. Whoso does not grant that prize to the deserving, and whoso withholds it from one who is (always) truthful in speech, what punishment will be meted to him first? (I) know what questionless will finally happen (befall him).

WITHHOLD-
ING OF
PRIZES.

Commentary: This seems to have reference to the doings of the Dark Powers that hinder the true progress of the righteous. It is a matter of no moment to those who disbelieve in the existence of these, to discuss the terrible fate that overtakes them. Yet to the religious it is consoling to learn, that the All-Superintending Goodness has prescribed such inconceivable affliction for preventing interference with the smooth development of His creatures, that grief of failure through the besetings of these Black Hosts, would be drowned in pity for the all-consuming horrors of the lot of these ill-starred tempters. This is known. But what is sought to be made clear is what immediate rueful consequences swiftly overtake these unfortunate 'outlaws'. The next para fits in with this interpretation of "whoso," as hall-marking the Devas.

20. O, Ahura, Owner of the Pure Rulership, I ask (Thec) what creed the Evil Ones are recognised as belonging to, (they), who (so) fight against these (meritorious ones stated in the preceding para): by whose incitement Karap and Usix hand up the earth into the hands of desolation: by whose aid Kavis have become unyielding. (They) do not keep this earth (or human body) fresh and vigorous for allowing the growth of cultivation (of the spiritual faculties), by righteousness.

KARAP,
USIX, KAVIS,
ALLOW OF
NO FRESHNESS
OR VIGOUR.

Commentary: The idea is developed of the havoc the Infernal Hosts play, by depriving creatures of their best happiness, which consists of uninterrupted progress, in peace that nothing can disturb. By falling a prey to their traps, man and woman lose that freshness and vigour, which are the basis of all rhythmic and rapid enfoldment. It is a mistake to attribute to non-Zoroastrians the doctrine, that spiritual budding requires the ruin of physical health. Budha believed that health was an essential for bliss. If you read the doings of his Sangha, nowhere do you find the influence. Sri Krishna in disclosing the method of attaining to true Yoga (union with Ahuramazda) lays stress

upon the regulation of life and says " Verily yoga (the path of Union with God) is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna. Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking." (Bhagvad Gita, Sixth Discourse, 16 and 17). The aspirant to initiation does practise fasting, but it is of a kind superior to the bodily one. His fast is unbroken. But he fasts merely from every sin against the Spirit. That is the only way whereby he can secure ' Manashni ' or pure-mindedness. Kavis and Karaps are those who pay no heed to the tenets of the faith, and those who do not accept them, respectively. The Good Law has ordained perfect health of bodies and spirit upon one inviolable condition only. That is entire obedience to Itself as revealed to our mortal ken, by our Saviours or Soshyants. Therefore the outward appearance of strength of the Kavis and Karaps should not beguile us into the belief, that the left-hand Path can at least boast of as much physical powers as the right-hand one. To obtain the supreme health of body a man needs inevitably a thorough balance of mind, and ' motion in Charity, rest in Providence and gyration upon the poles of Truth.' We must note that a Law brooks no opposition. Hence, as whosoever wishes to thrive in this physical existence, must consume wholesome food, so there is no means of securing progress of the Spirit, save through observance of righteousness, which is food for the Spirit. The Christ said that the Lord must be reached through Himself. He also declared Himself to be the Way, and the Path. This meant that he had lost His personality, and become identified with the Law, which is All-Conscious, and therefore called the Deity. And this Law or Deity is, in essence, Righteousness. Thus, we see clear as sunlight, that the way to blessedness can only be trodden through purity.

1. (You) who from near and afar are desirous (of acquiring wisdom), listen to what I declare publicly and undisguisedly, and hear with attention. Indeed on this occasion weigh well in your mind all these (matters), that never again the false prophets might shipwreck your life.

Because of his evil track and tongue, the wicked one has gone astray.

WISDOM
DECLARED.
REASON
APPEALED TO.

Commentary: What is essential to know whilst studying esoteric religions without prejudice or superstition, is that there is nowhere a single word or rule to be found in them as existing in their pristine purity, which is not consonant with enlightened reason. No doubt Theology has played pranks with truth, in its desire to justify to the world the unrighteous clergy's impositions. One lie begets twenty and the deep questionings of the human mind in all times, were sought to be satisfied by expositions of minds not yet opened by the developement of the inner senses. These, given at random, could not stand in the light of later discussions and discoveries. To cloak them, fresh strategy came to be played. But the Great Ones like prophets,—who had attained the state of faultless vision, to whom had been thrown open all the portals of the secret chambers of Nature and laid bare the treasures hidden in the very depths of her pure virgin bosom, as well as glories untold, unseen by any save the eyes of soul,—had an answer for every difficulty of the human mind. They thus stood as angels on earth, and more, ready to solve every mystery, disclosing all things rationally, but being all things to all men, revealing the highest solutions to those only who by their earnest, meek, pure, and devoted lives deserved to have slaked their thirst for God-wisdom. Sage Zarthusstra, then, unhesitatingly addressed himself in the above stanza to the intellect of the audience, and tried to convince them, so that having satisfactorily surveyed the whole creation's working order, they might never be tempted to fall, by the misleading pronouncements of designing, selfish, ignorant men, setting themselves up as Teachers of mankind, at any time and at all times. Destruc-

tion is unavoidable when the guidance of these latter is, if even for a while, accepted. In a minute of inadvertence the fruits of years of toil are forfeited. For when the evil Ones get the slightest foothold in man's heart, they are too profoundly versed in knavery to miss their opportunity, and suggest then thoughts, words and deeds, which leave a stain of the deepest dye on the pure white walls of soul, and which a life-time cannot suffice to wipe out. Consequently, though nowadays every Tom, Dick and Harry seeks to play the prophet's and guide's rôle, if the mischief of utter ruin is to be dodged, the utmost vigilance is needed in guarding against the proposed leadership of wolves in sheep's clothing. It is explained in the concluding portion of the above stanza, that the reason for the falling away of the vicious man is the adoption, albeit unconsciously or blindly, of a wicked faith, and blasphemous, spiteful and slanderous speech. It is a matter of everyday occurrence that hapless, thoughtless men, give utterance in unguarded moments, to their opinions about Providence and Its structure, which they thereafter adhere to, out of a desire to shield their precious assertions from an indictment of groundlessness. Pride ever goes before destruction, and so is their downfall consummated.

Men, presently devote volumes to the praises of the forces of good thoughts and actions. Yet good words form the middle jewel of the diadem of Rectitude, constituted by the triplet of right mind, right speech, and right deed. They are by no means inferior in significance or power to the other two. How difficult and even impossible, then, becomes the firm treading of the path in this scandal-mongering age, where every morning the daily rags of news vendors, evoke phantoms of ten thousand ghastly indecencies and horrors, that become the talk of the town, of men women and delicate children, from year's end to year's end, relentlessly and unswervingly! The last two sentences of the stanza may also be rendered as follows, and will yield new light "Even now, indeed, ye all shall be clearly *omniscient*, (and) the evil-imparting (teaching) wicked, being led astray through the tongue, by a false faith, shall not, a second time, play the havoc with the human existence."

2. Foremost of all (I) enlighten you about the two Minoi Powers of the universe, the more abundance-spreading of which of them thus addressed the other

scarcity-bringer, "Neither are our ideas, advices, understandings, manners, words, works, hearts, (or) souls, similar (or responsive to each other)."

TOW MINOS,
WITH ANTA-
GONISTIC
QUALITIES.

Commentary: The prime fact is always lost sight of, that mighty potencies grip the universe. Compared to us They are both overpoweringly masterful. Either can urge arguments in His favour. If intellect were everything, fruitless mental fireworks would serve but to enhance the gloom of our nether darkness by their lurid light. It is not by any means a matter of long search to find an authority, in writing or living precedent, for every grossness, lewdness and selfishness. Both sides are represented in this world's drama, and the darker rather preponderatingly in this Iron Age. It is then no use urging that great men support the materialist's and the sensualist's, the pessimist's and the misanthropist's down-turned proclivities. Who doubts, a hundred men, yea, a hundred thousand, accounted long-headed in these days of bustle-jostle, can be pointed to for justifying every sin? Yet the innocent fall a prey to these men, because they have started with a baseless assumption, that men are really what reputation represents them to be, and that in the past they had not their forbears equally sanctimonious and equally devoid of the true Spirit of religion, however learned in looks and books. Let us tell these guileless men that if garbled and plausible language and sophistry were to be taken as guides, the most heinous sin need not be shrunk from. If appearances are to drag us by the nose, rather than genuine soul-inspiring ideals, we shall come across no end of men with philacteries across their brows, and 'science', 'rationalism', 'progress', and 'civilization' on their hollow lips. These will never cease parading their excellence and 'omniscience' before their thoughtless listeners. We have therefore to show them up and proclaim far and wide, that destruction treads upon the heels of their reckless disregard of all that has been deemed most sacred and adorable, by untold billions of humanity upto this day, than whom they, forsooth, would set themselves up as higher and wiser. The two Powers, the Light and the Dark, of which latter they are perhaps the unconscious partizans, are irreconcilable. 'The self of matter and the self of Spirit can never meet. One of the twain must disappear, there is no place for both.' It would be folly in the face of this explicit declaration in the text, to seek to rule the world by compromises, as oily, time-servers would sagely have us do. War to

the bitterest end with the Lower nature, then, is the condition of pure and progressive existence. Let none mislead us by prescribing moderation in vice, as no vice (not being merely of excess or defect of a virtue), loses its befouling quality by any smaller degree of indulgence, like an ounce of pitch, which is no less soiling in its darkness than a ton of it, and a cupful taken from the wide ocean, which is no less brackish than the whole of it.

3. I am explaining to you that which All-knowing Ahura has communicated to me, as what is (to be known) foremost: (it is this) that whoso amongst you shall not act upon this Mathra commandment with the reverence and in the manner that I declare,—the end of his life will be destruction.

Commentary : The utmost stress is laid upon the declarations of Mathras given out by *Ahura* and taught to Zarthusstra, and it is stated positively that sneers and jeers at them will but recoil on the devoted heads of the scoffers. This merely administers the extreme unction to the present fashionable manner of looking down upon religion as the outcome of barbarous times. If the Great Prophet Zarthusstra is to be believed, this donning of airs, the consequence of swelling vanity, which in its turn is the offshoot of ignorance, is fatal. The later Christ has advised that every one should become as the child, to fit himself for the Kingdom of Heaven. There the emphasis falls upon the innocent, confiding, loving, unwavering obedience of the child to its beloved parent. Consider brethren, that if the child were as obstructive to progress as ourselves, by reason of limitless doubts, fears, diffidence and defiance, there would be an end to the rapid progress from generation to generation, which hinges upon the young ones absorbing all the views and hypotheses, that the keenest minds of the older generation stumbled upon or brought to light. The young ones immediately absorb the light-giving instruction, whilst most of their older compeers, in superciliousness, shut their eyes to the very existence of the new-found radiance. The wave of darkness that clouded the latter part of the last century, has swept over the world, and has been displaced by a mightier one rolling immediately at its back, bringing the waters of life spiritual, which make sweeter the mighty sea of sorrow, made of human tears. Its advent, though proclaimed with trumpet-

PENALTY
OF DISRE-
GARD OF
REVELATION
BY AHURA.

blasts, remains unheeded by those same conceited ones, who were in the forefront of the last wave, or the disciples of those, and who believe that the world will never go beyond their old-world notions, begotten of a defunct age, which led up to the glorious births of the present. We approach religion in a newer spirit of perfect toleration, and loving adoration, hoping to draw out of it enlightened inspiration as to the noblest standard of existence, here on earth, in our mortal coil, this vesture of decay. Let us bear in mind that this para opens with the assertion that Ahuramazda Himself conveyed His Mathras to Zarthushtre. The greater the force then and the truth.

4. I am giving out to you openly about (Him), who in this world through righteousness is the Best Industrious Parent of good-mind, whose Daughter is (Spenta) Armaiti, the accomplisher of good deeds. That Ahura (I mean), Who is the knower of all matters and has granted this (religion and Mathra). (It is this that) Ahura sees everything and none can deceive Him.

AHURABEST,
OMNISCIENT.
UNDECEIV-
ABLE, AND
HIS DAUGHT-
ER ARMAITI.

Commentary : Here there is an enumeration of the attributes of the Manifested God Ahura ¹. He is of course the Omniscient. But the other on quality that it has been deemed necessary to father upon Him in this stanza is Industry or activity. Matter is inert and dark ; spirit is active and lustrous. Wherever there is sloth under any pretext whatever, the rule of matter is established, and Spirit is cabin'd and cribbed. No doubt, only appearances are not to be the sole criterion of judgment. What might be passivity as regards the body, say as of the poet or scholar, might be tremendous activity on a higher plane, like the intellectual. Beyond the intellect lies plane upon plane, as superior to the intellect as the intellect is to the physical constitution. If work is carried on in higher spheres, then it is the more welcome, because it is productive always of mightier results. The basis of comparison in all matters is the blessedness of the consequence of every activity, and not the outward bustle, and sheer breathlessness, which bespeak waste of energy and a partiality to the external show. The commanders of men, whether in the battlefield or in the Spiritual fields, are the most collected and self-possessed. Such a mighty Ruler as Marcus Aurelius used to engage in his edi-

1. The distinction between "The different significations of Ahuramazda in the Avesta" stated in the Introduction is borne out by this stanza.

fyng meditations at night, just after the day's work on a battle-field, where he commanded the carnage, and we have these meditations in black and white, to satisfy ourselves as to the self-possession of this kingly, warrior-saint. Napoleon won several of his brilliant and most terrible battles, by calmly directing his devoted soldiers, whilst himself plunged in the very thick of bullets, and himself taking as much risk as any of his adoring subordinates. Fuss is ever the companion of shall owners. Guarding then against obvious errors as to the understanding of the significance of Industry or activity, we must write in words of gold in the innermost chamber of our heart as our motto 'Activity.' It goes without saying this must be only Right Activity. Next comes the laudation of good mind, which begets good manners and humility, whose guardian angel is Armaiti. Given these children of a good mind, good deeds follow as nights, the days. *Ahura* in His Omniscience, we are then informed, gave the Mathras. Idle it would be to throw them over the board in the clamour for translation. We uphold the great help of these latter, but as we have seen, the Divine Mathras can never be substituted adequately. Finally, we are reminded in continuation of the preceding para that as *Ahura* is undeceivable, all the breaches of the injunctions of Mathras are inevitably succeeded by a downfall.

5. About the word of Religion which was granted me by the Giver of the greatest prosperity, and which is most advantageous for men to listen to, I declare to you. Those who will obey me, and attend to this (hymn), shall acquire perfection and immortality.

Again by virtue of their pure-mindedness, *Ahura* (will be sighted by them.)

Commentary: All religions are based upon unflinching faith and observance of the precepts laid down in each of them. REVELATION
PROCLAIMED.

Success comes only when single-pointed, whole-hearted and exclusive attention is paid to the carrying out of these rules. No dilly-dallying of the slightest kind is permissible, as perfect self-control can be gained only by this strict life, and till it has been obtained, no spiritual enlightenment need be expected. If you dare and ardently desire, tread this Path in any one of the ways prescribed, and get due fruition of your labours. If not, you might cry for illumination, as for the Moon, all your

life, and remain ignorant as the beetle, of the splendours and modes of existence in other worlds unnumbered.

6. I am publishing (truths) about Him Who is of the highest degree amongst All : (and) I sing His praises because of His purity : Who (Himself is possessed) of beneficent wisdom (as also) are They (His Ameshaspends). Ahuramazda will hear (our prayers) through the prosperity-bestowing Mino, Whose praises are sung by a pure mind. He will teach me by means of His own Highest Wisdom.

PRAISES OF
AHURA AND
(SPENA)
MINO.

Commentary : There is here a discrimination between the powers of the Ameshaspends, and Spenamino is placed at the top of them. However Spēna-Mino is not the Highest Ahuramazda¹, and Ahuramazda is said to listen to our prayers through this Mino. It is obvious the two then are distinct. The pure mind alone appreciates the Mino and sings His hallelujahs. Zarthushtira or the praying Zoroastrian is assured, the teaching will come to him from Ahuramazda's Highest Wisdom. This is quite what Occultism expects and teaches. Spēna Mino, the Universal Soul is thus exquisitely depicted in the Hindu Shastras :—

All this universe is Brahma,—
All that live and move and die,—
Born in Him, in Him subsisting,
Ending in that Being High.
And the mortal ever reapeth
As he sows upon this earth,
As he lives in sin or virtue
So he takes his future birth !

He is life and highest knowledge,
He is Truth and Holy Light,
And his soul the world pervadeth
But like 'either 'scapes our sight.
From Him every deed and action,
Every wish and impulse spring,
Calm and conscious, never speaking,
He embraceth everything !

He—the self within my bosom,
Impulse of the heart and brain,

1. This subject is treated of fully in the Introduction.

Smaller than the smallest substance,
 Kernel of the smallest grain.
 He—the self within my bosom,
 Greater than the earth and sky,
 Vaster than the lands and oceans,
 Higher than the heaven on high!
 From Him every deed and action,
 Every wish and impulse spring,
 Calm and conscious, never speaking,
 He embraceth everything.
 He the self within my bosom,
 He the universal goal,—
 When I leave this world of mortals
 Unto Him will wing my soul? ¹

7. These charitable persons who are existing, have existed and will hereafter exist, do verily desire benefit from Him. The soul of the pure, longs for immortality: the sinful have to bear great hardship. These laws the creating Ahuramazda (established) by reason of (His) authority.

Commentary: It has been stated in the Khordeh Avesta at several places that he who wishes for the best life must practise charity² —evidently of the head, heart, and tongue as well as with the wealth one has at command. Charity is recognized by other religions too, as more powerful than the raging ocean, the stormy winds, the heaving earth or the most terrible fire. It is irresistible, unconquerable. The Zarthoshtis of date have assimilated remarkably this magnanimous quality, and notwithstanding declining faith, have held together through centuries of weal and woe, in the midst of environments that would have absorbed them past retrieving, because of this supreme “love of fellow-beings.” All religion teaches Love, Wisdom and Power in perfection, to be the goal of man. The first of these, Charity enables us to approach. Next, the text refers to the unavoidable aspiration of the soul of the pure for everlastingness. In these days of smattering, frivolity and clannish fashion, we are asked to believe, forsooth, that men and women do not wish to live eternally at all. We might be told as well to-morrow, that air has ceased to fan, water to moisten, and fire to consume. The root of

CHARITY
 REWARDED.
 IMMORTALITY.

1. Indian Poetry by Romesh C. Dutt, C. I. E. 2. Nide Haptan Yesht.

nature however, reaches so far, far below, that fantastic crotchets of penny-a-liners leave them undisturbed, yea, untouched. So the text admonishes us, that it is a Law fixed by Ahura, that the aspiration for an infinite existence shall arise in pure hearts. Again in the penultimate sentence the common fling at Providence about wickedness enjoying on earth at the expense of goodness, is disposed of. Our myopic vision, which extends but to a bubble in the shoreless tide of time, is powerless to contradict the truth here revealed by the Knower of all Things.

8. We wish to praise Him by prayerful songs, because having learnt (the way), through righteousness I now clearly (actually) see that Omniscient Lord of the good spirits, speech and act. We shall deposit His praises in Garo-Neman.

ACTUAL
SIGHT OF
AHURA.

Commentary : Zruthushtra learnt the Path through purity. The Path led Him to see with the utmost perspicacity the Great Master. Then, what could he do but chant songs of the love of the Mighty and Merciful Lord, Who fulfilled his purest and strongest yearning, to meet Him face to face and light to light? No longer did he perceive as through a glass darkly. Mark, the words of the text place the most vehement stress upon seeing Goodness Gracious *clearly*. How shall the canting, quibbling, husk-loving, kernel-despising men that have learnt translations and roots of Avestic words, and deny the Spirit and the possibility of meeting God, surmount this courageous, unfaltering, uncompromising, pronouncement? Will they trot out their own greatness and hard-headedness, and pit it against the 'delusion' of that acknowledged Sage of the East, our Law-giver, begotten,—shall we hear, of the hysteria, and dementation inseparable from solitude and profound meditation—begotten, of the absence of the company of perhaps men like themselves, who might have contrived to keep the Prophet from such insane illusions? Why should the frog not deny the existence of the mighty, unseen whale? How should the owl know of the magnificence of sunlight? It would be a miracle if it did know! Blindness can as soon see, as the thorn can breathe sweet flowery fragrance to the forest air. Denials do not, as is softly imagined, establish one's right to be deemed profound. Every idler has the capacity to stoutly deny. And this power increases with laziness, in geometrical progression. And the welcome

which is presently extended to ignorance that stalks behind the words 'scepticism and unbelief,' merely confirms the sloth of the sluggish, that cares not to learn, and envies and barks down the Moon of God-Wisdom. The concluding sentence seems to mean that the Zarthoshti aspires to be in Garo-Neman, and there to sing praises of the Lord.

9. We long with a pure mind to do the will of Him, Who to accomplish (or wishing) our well-being, gave rise to happiness *and* pain (or literally, increase and non-increase). May Ahura by reason of (His) authority bestow on us power, because of the good wisdom of our righteous mind, to (enable us to) make our heroes and cattle prosperous.

Commentary: It is put here in the plainest of terms that happiness and misery are created purely for our *good*. Be it ours then to probe the depths of this quintessence of wisdom. We have been enlightened on this point thus. Men are like children. They are at school on earth. Their teachers are the Great Prophets. Their school-time is their whole pilgrimage down here. The lessons they learn are of the art of reaching perfection of Will or Power, Wisdom, and Activity or Love. None of us goes straight. The Tempter pulls us away, and our small efforts succeed but fitfully, in evading the evil One's enticements. In consequence, the reward of our wrong-doing must alternate with that of our right-acting. However, pain acts but as a deterrant, and leads to virtue. "Enthusiasm is a virtue rarely to be met with in seasons of calm and unruffled prosperity. Enthusiasm flourishes in adversity, kindles in the hour of danger, and awakens to deeds of renown," affirms Chalmers. It is interesting also to compare here what Beaumonts says as to affliction. He avers that "The Christian graces are like perfumes, the more they are pressed by affliction, the sweeter they smell; or like the stars, they appear best in the darkness of trouble." Pain is the teacher's cane and no more. It will be laid on and thickly and incessantly, only to prevent further mischief. It is the one unerring sentinel that warns us against improprieties. It is merely the cane, and not the learning which is stimulated by the cane. It will cease when the Lord's will is substituted for our own, with full consciousness that that is the only true liberation from the bondage of illusions. The prime-minister,

AHURA'S
WILL BE
DONE. POWER
PRAYED FOR.

the commander-in-chief, the admiral, the highest dispenser of justice, each rejoices that he is entrusted with the mission of carrying out the will of the earthly wearer of the crown. Shall man's spirit alone decline to joy in obeying his Supreme King? Whatever power man wields, he owes to the intelligent obedience to Nature's Laws. If he wishes to use the power of the Spirit, nolens volens he must bow to the Laws of Spirit. And Religion is the book that minutely sets out these Laws. At the end of this passage we read the prayers to be strengthened, that altruism might become practicable, that blessings might reach our fellow-creatures through us as the channels of divine love. What wish can be purer or nobler?

10. We wish to pray with humble devotion to Him, Who in his unending Prowess is glorified as the Omniscient and Life-bestower, (and) Who through righteousness and pure-mindedness has appointed happiness and immortality for him (the righteous one referred to in the third preceeding para) in his Kingdom; and (Ahura) ever and anon grants him strength and power.

HUMBLE
DEVOTION.
RIGHTEOUS-
NESS LEADS
TO POWER.

Commentary : The virtue of humility is supreme and indispensable in matters of devotion. The intellect drunk with the wine of ignorance, smattering or inordinate self-conceit revels in the filthy mire of darkness, denying to itself like the bat, the full, blazing light of higher wisdom, which, to be able to reach us, requires the subtle atmosphere of peace of mind and love of fellow-beings, as its medium. The Lord, we are told, has power which is immeasurable, even though our petty minds always seek to fasten shackles thereon. He is All-knowing and the Giver of Life. His is the Kingdom. Happiness and everlasting consciousness are gained by *purity*, we are reminded once again. He, the Lord, always sends down strength to His *purē* devotee. He is not out of touch with mankind, till the portal of death has been crossed. Devotion having all but expired, our means of contacting Him have been forfeited. If we revive it, the Law will again, as before, enable us to achieve results as of old.

11. Whosoever hates Devs and degraded men who show hatred, and whoever looks upon him (the righteous man mentioned in the fourth preceeding para) and the masterly Soshyants, through the Lord's pure religion,

with reverent eyes,—his friend, helpmate and father is Ahura. From such persons (of merit), (the ordinary run of mankind and the devas) are quite apart.

Commentary: Here we are given the origin of the profound wisdom of Dryden's lines:

Vice is a monster of so frightful mien,
That to be hated, needs but to be seen.
But seen too oft familiar with her face,
We first endure, then pity and then embrace.

WHO HAVE
AHURA FOR
FRIEND AND
PARENT.

So long as we do not sternly and unrelentingly shun with all the strength of our nature, the devas or enemies of mankind, and those who have left humanity to seek refuge in bestiality and irreligion, it is hopeless for us to reconcile ourselves to our Father in Heaven. What is of vast importance is that no hope of gain or expectation from these undesirable quarters, should be entertained for a single fleeting moment. Cutting ourselves adrift entirely from their manner and character is the only way to ensure freedom from pollution and the world's deception. Of equal significance is the veneration extended to the righteous and the Soshyants, the Lord's deputies. These granted, Ahura Himself lends a helping hand to the faithful follower, and stands by him as Friend, as well as Father. Such intimacy with Ahura, so consistently vouchsafed, cannot surely be a make-believe or an inadvertent error. No chopping of logic can get behind this 'proximity' achievable through purity. Lastly, there is no doubt a gulf between the true and stalwart servant of the Lord, and the Devas and weaklings that exult in vicious part.

1. (Now that) my relatives and following have left, to what place shall I turn? To what direction shall I tend and go? Neither the artisans nor the sinners in the country who practise oppression, do my pleasure. (So) O Ahura how shall I propitiate Thee?

DISCOURAG-
ING STATE OF
AFFAIRS IN
EFFORT TO
PLEASE
AHURA.

Commentary: The Prophet in whose birth the highest Ameshaspends had a hand, face to face with the actualities of this frail, faithless world, feels the isolation of purity and highmindedness. The grovelling followers' patience having run out, He stands like an autumnal tree, shorn of leaves. He then appeals, as ever, to His Master. He complains that the men who are engaged in the scramble for wealth, and the wicked men that tyrannize over fellow-creatures, equally disregard His teachings. He then asks how, in this state of affairs His Lord's will could be carried out, implying also that his failure to work any visible benefit should not be put down to His neglect of His fold.

2. Having learnt this, O Ahura I have felt disappointment. [Or, I have recognized that, [viz] I am unworthy of Ahura] I have limited means, besides which I have but a small band of believers (companions) with me, wherefor O Lord I supplicate to Thee humbly, to throw Thy favourable glance at this (condition), (and) I solicit from Thee the consolation, such as one *friend* can give to another. Teach me (of) the goal of the good mind, through purity or Asha.

SUPPLICA-
TIONS. SEEK-
ING CONSOLA-
TION FROM
FRIEND
AHURA.

Commentary: Christ is represented to have been in a similar predicament. He equally felt the bitterness of desertion, because He was agonized at the thought of the suffering and pain to which those He wished to raise, condemned themselves obstinately. He turned also to His God for solace. Zarthusstra too, holy and wise, meekly besought the grace of His Friend,—mark the relationship—when in such a plight. He does not however, like the Christ, cry out "O Lord why hast Thou forsaken me?" He yet has the supreme consciousness of His rank and His kinship with the Lord on high, and with the fullest possession of patience and sweetness,

resignedly applies for comfort. Whatever happens, does so by the order of Ahura, who is the guardian and essence of all Law. Why should Zarthushttra do more than note the inevitable nature of the pass to which matters had come, and express His sorrow, out of the tenderness of His heart,—not out of the consciousness of helplessness, nor of a wish to run counter to the will of His Master, which had ordained affairs so? He finally shows himself aspiring to a complete revelation of the ways of acquiring the priceless gem of a good mind, through practices whose name is purity. In consonance with this view Thomas A'Kempis has it "A good conscience is able to bear very much, and is very cheerful in adversities."

3. For the prosperity of the world (region or plane) of purity, when, O Ahura, will the high wisdom of Soshyants₁ (Sages and Teachers) which (even now) sheds the same light as will emanate on the Day (of the Great Peace), come accompanied by miraculous (or powerful) sounds from the sky?

By reason of good mind whom will He reach for help? O Ahura, I choose Thee for my preceptor.

Commentary: "When come, Ahura, they the day's light givers, Stay of Thy people's Law, and onward pressing, Wise planning Saviours they with patent teaching? To whom for help comes too the Good Mind's server. Thee for my Teacher Ahura I seek." This is the translation by Dr. L. H. Mills, in his Gathas of Zarthushttra in metre and rhythm. Here a reference is made to the expansion of consciousness into the highest state, which is heralded by sounds speaking forth, though there is none to speak. To see and hear on higher planes is essential for garnering truths immortal. We are being taken by the Great and Good Evolutionary Law towards the far-off event referred to as 'the Day' when perfectly purified and shining, man will have reached Godhood, and Its All-Power, All-knowledge, and All-Pervasiveness. The wisdom can only be said to shoot out light, as the Spirit's working can be indicated by no other nearer simile on this Physical plane. We are taught that the above Law takes us surely and after aeons, to this ideal state, but that it is also achievable by

SOSHYANTS.
MIRACULOUS
SOUNDS.
AHURA AS
PRECEPTOR.

1. Vide Yasna 48, 12 etc.

exertions, in an extraordinarily short period of time. The first is an ascent by a road winding uphill, yea to its rocky top. The second is a road entirely steep and mountainous, and only the stoutest hearts and heads can attempt to climb its lofty height. Now Zarthusstra seems to refer to this latter road. The essay to reach the rocky cliff through righteousness contributes to "the prosperity of the regions of purity." Zathushtra and every Zarthosti is sighing for the day, when to each individual disciple shall come, through purity, the light which the Soshyants and Masters of Mercy cast on the aspirant, accompanied as it ever is, by higher sounds, uttered by no mortal lips. In the second para of the above verse 'He' has been construed into the Chief of the Soshyants by the Rev. Dr. Mills. Zarthusstra winds up by declaring that besides playing the part of a Friend and Relative, He wants Ahura to be His Teacher and Guide. Whatever the arrogant assumption of some of the students of Avesta of this day may be, these clear words of Master Zarthusstra cannot be turned or twisted to suit their preconceived notions. They seek to pass themselves for somebodies by taking their Prophet down a great many pegs, and then ranking themselves amongst His equals. Well may stones presume to compete for excellency with humanity! Humility is hiding her lowly head, among the discredited weaknesses of mankind, in times so civilized as these! Overweening conceit rears its mighty stature instead, and stalks the earth on stilts of shallowness and sloth. The first part of the Stanza may also be translated thus "When O Ahura, shall the Intelligences who are the furtherers of days, proceed forth for the maintenance of the existence of Asha (or righteousness), with the thorough doctrines of the Soshyants?"

The Immortal Soshyants of the Zarthoshtis are named¹ as follows: 1. Homa (see Yezeshne Ha 9. 1), 2. Kaikhushru (Sacred Books of the East, XVIII. 255, Dadistani Dinik, which describes names 2 to 8 & 14 to 20 given here, Afrine Paegambar Zarthoshtira and Pehalvi Asirvad, para 6 of Spiegel), 3. Peshotan, son of Shah Gustasp (Vistasp Yesht, Fargard 1, para 4, Darmesteter and Aspandiarji's Yezeshne with translation p. 370), 4. Yesto Frigan or Gospandan, (Fravardin Yesht para 120), 5. Yakya Yusud, brother of Gospandan (Fravardin

1. 'Khodani. Mulakat', by Mr. Rustomji Muncherji Modedji, pp. 204 to 209,

Yesht para 110), 6. Fradhakhsto (Ibid para 138), 7. Ashavazang (Ibid para 112), 8. Agrerath, brother of Afrasyab (Ibid para 131), 9. Urvatat Nara, a son (!) of Zarthushtra (Ibid para 98), 16. Narnisingh, brother of Jamshed, 11. Tusa, son of Noder, 12. Geva, son of Godrej, 13. Ibaira-za or Berezad, (Ibid para 101 and Bundelesh, Sacred Books of the East Vol. V, 115 to 120, which describes these names numbered 9 to 13), 14. Raochas Chashmano, 15. Havare-Chashmano, 16. Fradhat-Kharenangho, 17. Vidat-Kharenangho, 18. Vouru-Nemangho, 19. Vouru-Savangho, 20. Astavat Ereta. (The last seven ones from 14 to 20 described in Fravardin Yesht, para 118 respectively rule as High-Priests over Arezahi, Savahi, Fradadhafshu, Vidadhafshu, Vouru-bareshti Vouru-zareshti, and Khanirath-bamim, the seven divisions, according to the Avesta, of the 'Earth,' or as some say, of the visible and *invisible* planes of the 'Solar System'). Says Naib Dastur Rustomji Edalji Dastur Peshotan Sanjana in Zarthushtra and Zarthushtrianism in the Avesta, at pages 130 to 132, "The Avestan saints do not expect us to merely rest content with the promise of the golden mansion hereafter in the Heavens, with the promise of glorious rewards in that far away kingdom to come, for the wrong, injustice, sufferings and failures of this lower world. They do not only tell us that after death we are to go to the kingdom of Ahura-Mazda, where all wrongs are righted and the poor are happy as the rich. But as we read in Yasna XXXI. 6, XXXII. 6, XLIX. 8, etc., they give us the most optimistic, the most comforting, and at the same time the most elevating doctrine that, in a way, man may establish the kingdom of Ahura-Mazda here on earth; that he may begin realising it even in this bodily life; that he can make the kingdom of God in his own heart, life, family, town and country.

"The makers of this kingdom are called Mazdaoscha-huraongho, Saoshyanto, Ratavo, Zarathushtrétemao. They are in fact civilizers, improvers, reformers, menders of themselves, menders of things, and of the world. They are described in several passages chiefly of the Gathas,¹ of the Farvardin and the Zamyad Yashts² as most enlightened, most glorious in thought, most truthful in speech, most helpful, always seeking to serve under the chieftainship of Ahura-Mazda, to establish

1. Yasna XXX. 9; XXXI. 2 and 4; XXXIV. 13; XLIII. 14; XLVI. 3; XLIX. 8; XIII. 3.

2. Yesht XIII. 17, 38, 128, 129, 140, 154 and 155; Yesht XIX 26-40, 92-96.

His laws amongst men, to smite out of the world falsehood and failure, and press forward the Righteous Order. These passages clearly show that such men *have come* in all generations since Gayomard, the first man, and *will continue* to come in all the future ages *until* the last of all Saoshyants, Astavatereta, will bring about the perfect Renovation of the world. Then the Daena (Law) of Ahura-Mazda will after temporary defeat, be completely fulfilled; and the world will be so completely changed that all its evils being known, recognised, repelled and abhorred will cease to exist.¹ All its falsehood and violence, all its hunger and thirst, all its misery and pain, are to vanish and vanish absolutely and for ever.² How important is the condition of progress hinted at in these statements of the Avesta, the condition that knowledge should accumulate! How great and cheering is the truth they give us, the truth that the world and man who rules over it, are progressive, and the progress is to be at last completed?"

4. The sinful man with ill-used strength, the devastator of life by his wicked deeds, restrains the liberty of forward movement of the Helpers of righteousness and the cattle of the town and the country. O Ahura whoever prevents him from ruling or tyrannizing, he frees the cattle and (widens out) the ways to pure wisdom.

RESTRAIN
THE SINFUL
AND DEVAS-
TATING ONES.

Commentary: Whoever destroys life is sinful according to the text. There is no reservation that only human life is precious and animal life is of no account. Harmlessness which is the mightiest and purest virtue, and which linked to love and self-sacrifice opens the door to the kingdom of heaven, can never be extolled enough. To do unto others, whether human or animal, as we would have them do unto us, is to practise a portion, a single division of this virtue of non-injuriousness. For the present in the mad race for power and pelf, into which the Western 'Civilization' has plunged headlong, the profound beauty and wisdom of harmlessness, is overlooked under the thin varnish of 'economic necessity,' 'survival of the fittest,' 'free competition,' 'liberty of trade,' 'automatic adjustment of economic conditions', and such like rigmarole, that has

1. Yasna XLIII. 6; XXX. 9; XXXIV 13; XLVI. 3; Yesht. XIX. 89-96.

2. Ibid.

wrought the ruin of millions, and now has begun to threaten the most terrible conflicts between those fattening on ill-gotten gains and unearned increments, and those who are denied the barest means of keeping the wolf from the door. Gigantic trusts, colossal strikes and lock-out's, the most hideous wretchedness in the heart of the so-called 'civilized' centres of empires, speak out against the iniquity of the conditions under which spoliation is allowed to the rich, at no less cost than the lives of the poor, for whom is no breathing place. To talk of non-injuriousness is to cry in the wilderness under these monstrous, grinding, relentless methods of the money-gathering smooth-faced, man-eating giants and oppressors of the human race who rule the world. To them, to remind the world of this virtue, is gall and worm-wood. Because then the mark of Cain on their forehead must stand out in the most repelling colors. They own papers and lead by the nose 'learned' (?) societies by the scores and have developed the lawyer-like faculty, which gives points to the devil in hair-splitting and false interpretations. Their brazen-facedness is proof against reason and mercy alike. They therefore coolly ruin the righteous and the cattle, and quote Scriptures and 'scientists' and 'moralists' and 'nationalists' and 'agnostics' and 'ists' and 'ics' innumerable, to prove that their doings are indeed praiseworthy, according to the commandments of every religion! Some go further as we have seen, and abolish religion as a relic of barbaric age, when superior creatures like themselves, with complete self-control and self-knowledge existed not. To overturn their infamous sophistries and to tear away the snares they have enmeshed our fellow-beings in, is, according to our text, the right means for the perservation of the lives of our dumb brethren, and of those paths to purity, which, the while have receded into Cimmerian darkness.

5. Never help the powerful wicked, nor show them any indulgence or favours. Count the righteous and pure as your relatives. Put him who aids the vicious (to carry out their aims) down as evil, and him who succours the pure and virtuous, as good.

Commentary: The words are plain. The injunction against time-serving, cringing complacence with the 'powerful' (translatable now into 'moneyed') wicked ones, is unmistakeable. Yet

SUCCOUR TO
THE POWER-
FUL WICKED
AND THE
RIGHTeous.

men will not allow religion to obtrude into their office-hours, with the naive declaration 'business is business.' To them religion is a luxury, to be enjoyed like poetry at certain moments only in the week, month and year, as the case may be, at the dictation of fancy, in quiet nooks, and to be paraded but for keeping in the good books of co-religionists, as a matter of marketing. They cannot reconcile themselves then to the mandate that the powerful wicked, should be sternly kept at arms length and repressed. For Confucious goes even so far as to maintain, evidently as regards the fresh neophyte only, that "To see and listen to the wicked is already the beginning of wickedness." Yet compliance with the aforesaid mandate would tell against their tenderest joy—their purse! 'Thou canst not worship God and Mammon at one time,'—hath it not been proclaimed of old?

6. Whoever having strength, yet does not approach (him the good for help) should be truly deemed a part of the evil creation. Because "Whoever is very helpful to the wicked is wicked, and whoever loves the righteous is righteous." O Ahura, thus hast Thou ordained the *first* (primeval) laws of Religion.

Commentary : In these days of self-seeking, one does not tarry an instant to ponder upon the character of the persons with whom he has dealings. To do this appears to him to be a block to the 'natural (!)' avenues to success. He never minds with whom he forms alliance in business or politics. If his purpose is served, he cares a rap,—he the shrewd, foresighted, quick-witted, fleet-footed adventurer, in quest of titles, honors, places, or the nimble dollar. He, to be trammelled by considerations of the private life of the no end of men he runs after? Is he a bondsman? * Is he a sentimentalist, who cracks up the fulminations of ancient sages, who could by no possibility have dreamt of or comprehended the intricacies of the feverish, world-wide commerce of this modern day? He has a hard head,—yea, denser than the block; argue not with him, my child! Ahura, remember, has fixed as the very *foundation* of His Good Laws, the active love of the righteous and aloofness from the unholy. "Inaction in a deed of mercy, is action in a deadly sin."

NEGLIGENCE
IN ACTION.
LOVE THE
GOOD. SHUN
THE WICKED.

7. When, O Ahura, a vicious man makes bold to harm me, then whom hast Thou appointed as the guardian of myself and those connected with me? Except Thee (who will increase or evolve the powers of) the fire (viz, the principle higher than the mind) and the mind,—the deeds of which too, O Ahura, promote righteousness? For the sake of religion open that knowledge to me.

Commentary: The injury contemplated seems to be spiritual. The injured party is the Inner Self, and connected with It the principles lower than Itself. The higher principle 'Fire' is the one which at our stage of evolution is seen to blossom but rarely. It has grown out of the Mind with the same unbroken continuity, that the sense of sight has unfolded from the sense of touch. How enormously and supremely enlarged are the powers of sight compared to the unilluminated gropings of actual touch, how freed from the slow apprehension of the dull contact, how magnificent in their sweep and reach, sense-faculties second but to the abstract reasoning and imagination in their outlook? Such a broad ocean lies between the Mind as now developed, and the Fire that is in store for us, when instead of ignoring or even denying it, we shall with our whole soul, attempt to kindle it. Our faith must be large in time. Otherwise the dimness of the mind which makes the gloom of ignorance trebly confounding, would but drive us to characterize creation as construed by our frail mind, as a huge, heartless mockery and mummery. Now in the above stanza Ahura Himself is referred to as the Teacher, who will help us climb the steepes of the Higher Principles. The symphonious working together of the Mind and Fire conduces to righteousness. Now the text winds up with a prayer for enlightenment, as to who has been nominated the guardian, for the protection of the Inner Self and its subordinate principles, against the onslaughts of a wicked person, as this is vital to the existence of religion, in the heart as well as in the world. We may also render the first portion of this Stanza thus "As the wicked (one) looks daggers at me, with a view to avenge himself, O Mazda, what protection other than Thine, Adar's (Fire's), and Behman's—through the deeds of which latter two holiness prospers,—can a man give to my followers?"

FIRE AND
MIND PRO-
TECT AGAINST
HARM.

8. Whoever means to harm my possessions, the fire of his wrath will fail, because of (his evil) deeds, to affect

me : retribution (on the contrary) will overtake him with hate (vengeance), (and) will keep his body back from happiness but not from pain. Every (such retribution will reach him) with repentence.

FAILURE OF
EVIL INTEN-
TIONS.
RETRIBUTION.
REPENTENCE.

Commentary : Reference is here made to the unflinching Law that evil is powerless, and that Justice is precise in its operations. This most consoling Law is denied the unrestricted scope it is here *revealed* to have, by men with narrow vision and long-standing passions and prejudices. Every wicked deed brings pain inevitably. All purity strengthens happiness. Put these together and the axiomatic consequences that burst forth are, that whenever we see pain, we must father it upon a previous sin or infringement of the Law, and that whenever we come across happiness, we must recognize in it a reward of previous act of merit. ' Previous ' is not ambiguous. The Law is universal in its application, and too stern to have exceptions. We have become quite familiar with the unbending stiffness of natural Laws, through the infant Sciences of our day. Then ' previous, ' when applied to the afflictions and privations of a new-born babe has a significance and import, that shoots forth effulgent and radiant beams over the whole past. A former state of existence somewhere in the manifested Nature is a logical necessity, which no cheeseparer can surmount. Farohars are invoked,—yea, Farohars of those to be born upto the day of Rastakhiz.¹ Our extant Avestan writings refer to these oft and again. We cannot deny, then, present existence to Farohars of the unborn, up to the last, who shall be born of our human race. If immortality hereafter is predicted, endless being heretofore is absolutely undeniable. The question reduces itself to this. What is most reasonable to conclude, whether previous experiences should have been undergone on the stage on which we are playing our little parts, this globe of earth, or elsewhere. Do you sow seeds in Bombay and reap the harvest thereof in Kamaschatka? Even human justice provides, that the offender shall be prosecuted and sentenced only by that tribunal, within the jurisdiction whereof the crime was perpetrated. Is it inconceivable then, that Providence in Its infinite wisdom should have decreed likewise? On this earth or on some plane of existence of quite the same order, the child that opens its eyes into the world with the agonies of loathesome diseases, must have ' performed ' and even so, that he

1. Day of Resurrection.

merited a new body seething with those fell maladies.¹ The true 'repentance' alluded to in the text comes, when we improve, for "Repentance without amendment is like pumping in a ship without stopping the leaks."

9. Who is that person who befriending me, first acquainted me with the fact that Thou art the Lord of Righteousness, worthy of exceeding reverence and the Giver of gifts? I perceive the words of truth published by the Creator of the Universe, through the pure understanding (Budhi, 'Baodhang') granted by Thee.

Commentary: There is noticeable a distinction here between the Creator of the Universe and Mazda Who is beyond Him. Behman's gift of Budhi is indispensable, ere the soul's mind can understand.

FIRST PRE-
CEPTOR,
VOHU MA-
NANGHA.
AHURA
GIVER.

10. O Ahura those who, male or female, rest in me with faith, *act righteously for the sake* (not of reward but) *of righteousness*, (and) exercise their authority with a pure mind, them I shall lead unto the ways of Thy worship, them I shall enable to span the Chinvat Bridge.

1. "But to us at any rate the Gathas are a repertory of those spiritual elements in Mazdeism, by which this religion attracted the psalmists, so lofty and so pure in their spirit, and in contrast to the Vedic hymns, so anti-mythological is their tendency, that at first one can hardly believe that they are ancient, and yet the fall in the tone of the later Avesta makes it still more difficult to believe that they are modern.....The Gathas are 'the utterances of Zarthushtain in the presence of assembled Church,' and naturally represent a high type of religion.....It is with some hesitation that I quote isolated expressions from the Gathas, and I urgently recommend the student to give a continuous perusal to these poems. I am confident that he will then see that I have not imported into Zarthushtain's words more than they really mean. There can be but one opinion among those who have thus perused the Gathas, that, in the midst of a world almost wholly given up to a gross material eschatology, this ancient Iranian prophet declared the true reward and punishments to be spiritual. (p. 400). In short, heaven and hell are not primarily the localities appointed for souls after death; the one is 'life,' 'the best mental state,' the other is 'life's absence,' 'the worst life,'—a high doctrine, which is embodied in a very noble *allegory* in the Vendidad (p. 400).....I appeal once more to advanced theological students to follow with more interest the progress of Zoroastrian studies." The Origin of the Psalter, by Dr. I. K. Cheyette D. D., M. A p. 433, quoted in Zoroastrianism the Excellent Religion at p. 121. For another view of this subject of heaven and hell, the Essay of Mr. Ratanjee F. Golwala, in the Spiegel Memorial Volume may be consulted.

FAITH AND
PURE RIGHT-
HOUSNESS.

Commentary : Only those that have faith in the Omnipotence, Omniscience and Omnipresence of the Deity, can be guided into the paths of His worship. Before granting these attributes, to the Deity, worship or devotion eludes men's heart. Lip-praise till then, is all they are capable of. So says Zarthusstra. Righteousness has, according to Divine Revelation, to be practised for its own sake, not for the alleged economic or prudential reasons underlying it, if any. For the admiration of righteousness, and out of no other motive, it has to be attained to. Authority must ever be wielded under the direction of the helm of a pure mind. No worldly calculations must enter the sway of the authority. Save as pure-mindedness dictates, that authority must not be used, and no other guide shall prevail. When faith, righteousness and right exercise of power adorn the disciple's conduct, then only, not till then, shall he forsake the region of falsehood, to come within the realm of truth, and entitle himself to a knowledge of the roads that cross the heights of true devotion. The Chinvat Bridge can be passed only then. It seems to be esoterically the separating Bridge, between the Lower Self and the Higher Self. Awakening in the Higher Self comes of crossing it. The Lower must be left utterly behind, by discipline and control, as exacting and rigorous as the footing it out upon a Bridge as fine as the sword's sharp edge should necessarily need. The memory of such a mental combat between the Lower and the Higher Selves, the love thereby evolved of the latter, the priceless boon thereby obtained of knowing truth, the right perception thereafter of existing things, the knowledge thereupon of the non-existing, unreal and the ever-fleeting, all contribute to the achievement of that condition, wherefrom there is no chance of a fall, a retreat, a return to the vapidity and inanity of the lower life. The bud of personality has then been crushed out, the worm of sense has been destroyed past resurrection.' The Devotee is ready to enter upon the service of His Beloved, with a singleness of purpose and concentration of energies, and Master Zarthusstra thereafter takes him by the hand, now, as in times gone by, and initiates him into the mysteries of true devotion. To obtain a permit to be able to dwell upon the beauties of an earthly monarch's palace, from the inside, many formalities have to be observed : how much stricter should be the conditions for gaining admittance into the Sanctum Sanctorum of the Universe, crowned with glory and bliss ineffable?

Buddha's death well illustrates the sanctity of a pure life,
led only for the sake of righteousness, faithful to duty, self
forgetful and self-sacrificing:—

Thus in many lands they wandered,
Buddha and his faithful friend,
Teaching truth to many nations,
Till his life approached its end.

And they say, along the pathway,
As the saintly Master went,
Fruit-trees blossomed out of season
And a lovely fragrance lent.

And that flowers and sandal powder
Gently fell on him from high,
And that strains of heavenly music
Sounded from the sunlit sky !

But the saintly Master whispered
To his friend beloved and blest,
"Tis not thus, O friend Ananda,
That the Buddha's honoured best.

Not by flowers or sandal powder,
Not by music's heavenly strain,
Is the soul's true worship rendered,
Useless are these things and vain.

But the brother and the sister,
Man devout and woman holy,—
Pure in life, in duty faithful,—
They perform the worship truly !

Night came on, and saintly Buddha
Slept in suffering, sick and wan,
When a Brahman, seeking wisdom,
Came to see the holy man.

Anxiously Ananda stopped him,
But spake Buddha, though in pain,
"He who comes to seek for wisdom
Shall not come to me in vain."

And he to the pious stranger
Told the truth in language plain,
Taught the law with dying accents,
Stopped, and never spake again ?¹

1. Indian Poetry, by Remesh C. Dutt, C. I. E.

Asoka's Message of love, faith and charity to his people is thus further beautifully given, to exemplify for us the virtues mentioned in the text, of being righteous for the sake of righteousness, and of the right use of power, even of a king, under the directions of a pure mind :—

Thus spake royal Piyadasi,
Of the Gods beloved :
“ Grace and righteous exhortation
Have my subjects moved,
For my pastors to the people
Holy lessons sing—
And my priests to countless thousands
Loving message bring ?

“ I have spoke to subject peoples
Precepts I have loved,
I have carved on rock-made pillars
Lessons I have proved.
Ministers of faith and duty
Have my mandates told,—
Spoke to near and distant nations
Maxims loved of old !

“ And within my spacious empire,
By each highway made,
Figs and mangoes I have planted
For repose and shade,
Wells I made for man and cattle,
All that breathe and move,—
But with higher toil constructed
Springs of faith and love !

“ Scatter then my royal riches,
Spread my bounty then,
To the monk and to the toiler,
To all living men,
To the Brahman and the Sraman,
To all sects of fame,—
Let each clan and corporation
Know Asoka's name !

“ And unto my royal bounty
Others add their store,
For my queens with queenly mercy
Help the helpless poor;

And my white-robed royal children
 Acts of kindness prove,—
 Charity and Truth and Kindness
 Purity and Love !

“ Thus in ever growing current
 May our bounty flow,
 To the Brahman and the Sraman,
 To the poor and low ;
 For the humble and the lowly
 Special kindness crave,—
 May our mercy reach the menial,
 Cheer the unchained slave !

“ Laws severe we vainly fashion,
 Codes we vainly start,
 Gentle teaching, soft persuasion,
 Touch the people's heart.
 Hence I carve this loving edict,
 Speak these maxims pure,—
 Future kings will work as long as
 Sun and moon endure !

“ Since I won my father's Empire,
 Since this State was mine,
 Past are seven and twenty autumns
 When I carve this line.
 Where 'tis writ on stony pillar
 In this Empire vast,—
 Unto far and distant ages
 May this edict last ” !¹

11. Karpas and Kavis, by reason of their authority desire to destroy the lives of men, by their evil actions,—whom their own souls and heart (so) hardened. In that direction where (there is) the Chinvat Bridge, they march, (yet) their residence is for ever in the abode of Druj (or Ahriman).

Commentary : Kavis and Karapas include those known as Black Magicians. They have by severe practices obtained certain authority and powers. They are so selfish that they are ready to sacrifice all other beings to their own lower

DOLEFUL
 FATE OF
 KARPAS &
 KAVIS.

1. Indian Poetry, by Romesh C. Dutt, C. I. E.

passions. Their stony hearts have become incapable of melting, because they have centred their gaze on their own puny selves and nursed the vipers, toads and asps of their desire-nature. They would try to march forwards, towards where the lovers of humanity have reached, past the Chinvat Bridge. But of course, they are unequipped to undertake the journey over it. So long as they cleave to their grosser nature, they condemn themselves to distance from their Higher Self, which separation is the greatest woe that can envelope a soul. The great Sufi writers have warbled interminably the sweetness of the proximity and sole and exclusive contemplation of their Beloved, and have with remarkable conspicuousness portrayed the chilling, blighting and torturing dreadfulness of being cast away from that Beloved presence, if but for a transient moment. Sufism is, as we have seen, by some traced to the revolt of convert Parsis or their descendants against Islamism. It is deemed a return to the pure atmosphere of Zoroastrianism, which aspired ever to union with Ahura.

12. But from out of the powerful descendants of Turani Frayan have been born with glory, (those who) with their *purity* and *industry* render prosperous the realms of Armaiti (austerly). Ahura is united with them through (their) righteous mind, (and) for (their) happiness Ahura is pointing out to them the good path.

PURITY &
INDUSTRY.
UNION WITH
AHURA.

Commentary: The text begins with a But. That either signifies that Frayan was one of the Kavis and Karpas, and his progeny reformed, or that the Gathas have become fragmentary or been tampered with, or that the meaning of Turani Frayan is a mystery. Great stress is laid upon reasonable abstinence or austerly and industry. These two are absolutely indispensable for 'uniting with Ahura' and 'for being guided by Ahura,' the prattle of worldlings to the contrary notwithstanding. These latter pale at the very thought of abstaining from dalliance with the illusion now called 'Society,' which, though not without its uses, is, because of its distractions and Frivolities, an almost impassable barrier and obstruction for those bent on a purer life. The repetition of the idea of union or merger with Ahura, is noteworthy, and the familiarity with which He mingles amongst, and cares for the highest bliss of men, bears but one construction, to wit, that

man is His beloved Son, whom He earnestly desires to raise, uplift and support.

13. Of men, he who will please Zarthushttra by looking upon Him kindly (lovingly), (or is pleasing Zarthushttra with offerings) (is) fit to propogate (the articles of the faith). Him Ahura will grant existence (immortal), and because of his pure-mindedness he will prosper creatures and countries.

Him, O Asha (Vahisht), we reckon your sincere friend.

Commentary : Love of the Prophet is necessary ere one undertakes to preach the good religion. The lip reverence paid to him by mere students of Avesta, and so many of the European and American scholars, gives them no right to play the role of teachers of this religion, as it is insufficient for a grasp of the inner mysteries of this most esoteric religion. The great rule 'Lose your life to find it' has here its prototype. Ahura gives eternal life only when His messenger, His Ambassador, His viceroy, or His very Incarnation¹ the

THE RANK
OF THE PREA-
CHER.

FRIEND OF
CREATURES
& ASHA.

1. This word is advisedly used here. There is no doubt from the following quotation that the Fravashis clothed themselves in garments of flesh, ready to combat Angramino, and to evolve strength and equipoise, out of this struggle. Thus incarnation is an idea by no means alien to Zoroastrianism. In Bundahesh, Chapter I, 8, of the Sacred Books of the East, we read a "Ahuramazd, through omniscience, knew that Aharman exists, and whatever he schemes he infuses with malice and greediness till the end; and because He accomplishes the end by many means, He also produced spiritually the creatures, which were necessary for those means, and they remained 3000 years in a spiritual state, so that they were with unthinking and unmoving, with intangible bodies."

Chapter. II, 10-11 again run as follows : He (Ahuramazda) deliberated with the consciousness (bod) and guardian spirit (*fravahar*) of men, and the omniscient wisdom, brought forward among men spoke thus : 'Which seems to you the more advantageous, when I shall present you to the world ? that you shall contend in a *bodily* form with the fiend (*drug*) and the fiend shall perish and in the end I shall have you prepared again *perfect* and *immortal*, and in the end give you back to the world, and you will be wholly immortal, undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyers ?' Thereupon the guardian spirits (Fravashis or *Favahars*) of men became of the same opinion with the omniscient wisdom about *going to the world*, on account of the evil that comes upon them, in the world from the fiend (*drug*) Ahraman, and their becoming, at last, again unpersecuted by the adversary, perfect and immortal in the future existence, for ever and everlasting."

Says Fravardin Yesht para 22, "When the two *Minos* viz. Spenamino and Angramino created (formed) the creation, (then) they (the Farvashis) were standing there *firm*."

Prophet, has been duly loved as through that Channel it has been ordained, man shall ascend to Godhood. Next, because he is pure, the devotee brings blessings and prosperity to creatures and countries. He does not kill creatures and make mincemeat of them, or perform upon them vivisection with its accompanying unspeakably, inhuman horrors, but grants them shelter and protection. Then, says the text, he is fit to be deemed a true friend of Ashavahisht, the third of the Ameshaspends. No use garbling or quibbling. The Gathas declare plainly the distinguishing characteristics of those, who are beloved of Ahura and the Ameshaspends. All who do not develop qualities that so recommend themselves to those Mighty Beings, are necessarily far down below in the scale of humanity and 'progress,'—howmuchsoever that latter word is abused by being uttered by men without faith or high ideals, and who are under the spell of creature comforts, and hankerings of a workaday world. They dare not lift their eyes up towards the friendship of the Ameshaspends. They call this friendship a metaphor, or to put in simple words, chimerical, non-sensical, or vapoury ! Heavens forbend !

14. O Zarthushtira who is thy true friend for this great enterprise, or who is desirous of spreading (knowledge of this religion) ?

Verily valiant Kai Vistasp himself.

Those whom Thou O Mazda hast deemed fit for (Thy) assembly (or company), them I remember with (befitting) words of (—dictated by) my pure mind. (Or I invoke through the hymns of Behman, them whom, O Mazda, Thou shalt meet in the same abode).

We clearly see from these quotations that incarnation or incarceration in bodies, of spirits *immortal*, and *existing before* the Creation of the Universe, is most distinctly proclaimed in our Scriptures. If we turn to the Behram Yesht and see the Behram Yazad assuming ten shapes, viz. of the wind, Am (angel), Horse, Camel, Pig, 15 year old man, Bird, Lamb, Goat and Warrior and to the Tir Yesht, and find Tishtar Tir on different occasions putting on three distinct bodies, viz. of a 15 year old man, a gold horned bull, and a gold winged horse, are we not emphatically reminded of the 10 Avatars of Vishnu, and the taking of human and animal shapes by the Greek and Egyptian Gods ? Thus the idea of birth in 'o flesh, of men and beasts is quite familiar to Zarthushtrianism, though, owing to the loss of our magnificent Scriptures, we are not in a position to compare the frequency of its recurrence in our sacred books, as it flourished in the heyday of glory of Zarthushtrianism, except very partially and inadequately, through the Pehelvi and Pazend books.

Commentary : The first portion of this para is construed into a description of historical events, which is not likely, looking to the conclusion thereof. Prophets do not insert scraps of that kind to indulge the curious. Most of the proper names of places and persons, have often a reference to points in the human body, the microcosm, which has its own rivers, mountains, canals, clouds, vapours, sun, moon and so on, or to the great initiates or disciples, whose very names have, through the force of reverence of their followers, gathered singular potency. The inner religion teaches us to make clear images of all the spots inside the human system as well as the Great Teachers and Disciples outside, and the mighty Rulers of the solar system, the Sun and its planets, when naming or invoking them. Telepathy is a new-fangled name and a popular one for that hidden law of nature known in the *dimmiest* antiquities to the Seers and Sages, who proclaimed the proximity of our consciousness to All-Consciousness, including Its indivisible integral portions. It is a feminine weakness to put on cloth, not of the same cut as of the day before, and that keeps the fair one in good humour, and makes her lips smack in self-complacence. She discards and disowns the same cloth, because on the previous evening, its outward show was not such as would gratify her mightiness's caprice of this day. The superior man has sunk to the same level, alas, and he wants every truth to be dished up by the latest cooks in fantastic shapes, that hold him in thralldam this instant, and that alone can invite him to taste of them. The world will be like that ever ! Let us not, however, disown the knowledge of the past, by rechristening it. For superciliousness or supine fastidiousness are demonesses in the Path, that have to be stricken down, ere the first step can be taken upon the solemn journey. The point of the beginning of this para of the text is veiled from our vision as yet. But the conclusion thereof accentuates the fact that men are fit to sit in the same assembly as Ahura ; and it calls down benedictions of a pure mind upon the lofty heads of those who have merited such high seat.

FRIEND OF
AHURA.

15. O descendants of Haichatasp, of the Spitman tribe, I shall reveal to you (higher truths), because of your discrimination between right and wrong, (lawful and unlawful).

By reason of these works which chime in with the

first laws of Ahura, you have chosen for yourselves (literally, you two, the path of) righteousness.

REVELATION.
RIGHT-
EOUSNESS,

Commentary: In the Hindu philosophy all wisdom is asserted to *begin*, when Viveka or discrimination between right and wrong, lawful and unlawful, has been attained. The Gathas here look eye to eye with this philosophical view. Harmony with Ahura's first law, and His later laws, is the way to attain to Ahura's state. Obedience to them implies but this consonance and the highest freedom, because we attain thereby to a liberation from the bondage of our material vehicles, and our enemies, the passions, which compel our baby Spirit to have commerce with sensual delights, albeit against its resolves of cooler moments. Symphony, and harmony when translated from the material into the spiritual sphere introduces itself to us as pure love, that seeks others' welfare. Righteousness, properly understood, means conduct in accord with the laws ordained, and includes therefore boundless Love for all beings. It will be very instructive to here compare the following verses 6 and 7, et seq, from the Epistle of Paul to the Romans, chapter 2, "Who (God) will render to every man according to his deeds: to them who by patient continuance in *well doing* seek for glory and honour and immortality,—eternal life: but unto them that are contentious, and do *not obey* the truth but unrighteousness, indignation and wrath,—tribulation and anguish, upon every soul of man that doeth evil, of the Jew *first and also* of the Gentile.....For as many as have sinned *without law* shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the *hearers of the law* are *just* before God, but the *doers* of the law shall be *justified*. For when the Gentiles, [say, heathens, infidels, 'durwands', 'mlechhas'], which have *not* the law, do by *nature* the things contained in the law, these having not the law, are a *law unto themselves*: which shew the work of the *law written in their hearts*, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another).....For he is *not* a Jew [that is, a religious man], which is one *outwardly*; neither is that circumcision, [or crucifixion of lower or desire or passion nature of man], which is outward in the flesh: but *he is a Jew*, which is one inwardly [as proclaimed by the esotericism of every religion]; and circumcision is that of the heart, *in the spirit*, and

not in the letter ; whose [i.e. Jew's] praise is not of men, but of God." And further we read as regards the perfect inviolability of the law " For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Zarthrushttra's family is called Haichatasp or Spitman, from which have-come some mighty souls, besides the Prophet of Iran.

16. O Farshostar of the Habub (Hvogva) family, go with these Helpers whom both of us have chosen for the good of the world, in that direction where humility (or devotion) follows purity, where rules the welcome authority of pure-mindedness, (and) where Ahuramazda, resides in the abode, which is after His heart.

Commentary : Here a reference is clearly made to the Divine Teachers of man, who are always ready to befriend the ripe and mature spirit, that deserves aid in matters spiritual. HELPERS OF
THE WORLD. The conquest of the desires of the outer senses alone gives one the right to this succour at the hands of the blessed Lords of Mercy, that tenderly seek to keep the barge of humanity from wrecking against the sunken reefs of grovelling materiality. Now, the text lays down the paraphernalia that ought to adorn the disciple's spirit. With righteousness there must be unavoidably linked humility. He must have nothing to do with those in power, who are not wielding authority pure-mindedly, but with an eye only to self-indulgence. Finally the goal towards which the aspirant has to gird up his loins to march, is in the clearest terms shown to be the chosen abode of Ahura Himself and no less. Yea, the Gathas do not stop short at any intervening heavenly stage, however immeasurably and magnificently superior to man's state, as of the Gods of the Hindus and the Greeks. Here the insertion of the name of Farshostar lends apparently no progress to the ideas expressed in the verse. Yet the hidden significance of it remains unravelled. The names perhaps of these Great Ones have acquired so much force that they may have become as aforementioned " words of power."

17. O Jamasp Hakim of the Habub Family, I shall sing your praises not in prose, but in verse (meter).

On him who constantly dedicates (to Mazda Ahura) the presents of devotion with recognised obedience, and

can distinguish between what is just and what is unjust, Mazda Ahura will lavish His love out of His (All-) knowing Purity.

! OREDIENT,
DEVOTION.
DISCRIMINA-
TION BET-
WEEN WHAT
IS JUST AND
UNJUST.

Commentary : The ecstasy of love disdains the cart of prose for its vehicle, and adopts the celestial aeroplane of poetry to unburthen itself. Can that be denied ? Ask the lover rolling in fine frenzy ! Do not decide by the cold light of a mind, which is denied the reinforcement of a heart touched and elevated by the fire of all fires, the love that burns, that it may bring a single smile of approval on the features of the Beloved. Devotion should be so supremely self-forgetful. It must be accompanied by obedience to the laws of the Beloved, of so clear a nature, that it cannot be gainsaid. The manner of manifesting obedience is unmistakeable, as an unbroken stream of Lovers have made us familiar therewith. The discernment between right and wrong we saw before : that (described as being between the just and the unjust) is here emphasised as the necessary step towards securing the love of Ahura Himself. The blending of Purity and Omniscience in the description of Ahura's attributes, lends color to the construction that omniscience is but an adjunct of perfect purity, which is laid down uniformly in all esotericism. Again Zarthusstra's whole mission was to lay the highest stress upon that aspect of Divinity which is known to us as Purity. His derivation of omniscience from purity is therefore easy to comprehend.

18. Whoever will please My two (Beings), I will give him through his pure-mindedness the best of My blessings (wish). Whoever will afflict (Me), him will suffering overtake.

O Mazda by means of purity I mean to satisfy (propitiate) Thy desire (will). That (is) the resolve of my reason and pure mind.

AHURA'S
WILL BE
DONE.

Commentary : The simple law of Obedience, to Ahura as well as His exalted Viceregent, is here enunciated in plain terms. Blessings of Ahura can only be poured down through the channel of a pure mind. Light rays cannot pass through iron covers, nor electric waves through mud. Neither do we object to this being so. Nature has so ordained and we bow. Ahura's glory needs also a chaste mind of spotless

rectitude, to show through. Whoever by defiance of Ahura's Laws, gives Him our Father pain, meets with but one return, and that is wretchedness. Knowing this unalterable decree of Highest Heaven, the Devotee bends his knee to it, and makes up his mind to submit to the Will of Ahura.

19. Whoever shall work for Me Zarthushttra, with real righteousness, (and) whole-heartedness, for him are appointed all the blessings of the mind of this revolving earth, (and) he shall be held worthy of reward in the yonder world. This, *Thou*, O Most Knowing Mazda, *taughtest me*.

Commentary : Inasmuch as Zarthushttra is Ahura's Viceroy on Earth, exertions done in His name, according to His behests, and with all the strength and devotion of the soul, must secure the highest boon that a mortal man can enjoy, namely "all the blessings of the (pure) mind." After passing over to the upper planes, even there the reward follows. This Ahura Himself taught to Zarthushttra, all the protestations of sundry sapient Avesta scholars of the day, against the probability of revelation, notwithstanding. These wiseacres *pit* the strength of their undeveloped reason, against the pronouncements of the very scriptures which they affect to revere. They yet wonder why their views about religion are looked upon with as little respect, as those of Icelanders would be, should they presume to prattle about the glories of the rose-gardens of Iran (Persia)!

COMPLETE
RIGHT-
EOUSNESS.
AHURA'S
TEACHINGS.

Spentomat Gatha.

—❖—
YASNA XLVII.

O Holy Gathas, obeisance to Ye !

1. In return for the best pure thought, word and deed, done out of righteousness, (not out of a hope of reward or fear of punishment), Mazda Ahura bestows on us, through Spena Mino, happiness and immortality, bliss and perfect purity of mind.

REWARDS
OF GENUINE
RIGHT-
EOUSNESS.

Commentary: It is useless to endeavour to progress on the spiritual path until the heart is fixed upon that state which is beyond reward and punishment, good and evil. When this condition is attained, Bliss and right mind, follow, and the immortality of the spirit which now is a matter of belief, will then reveal itself as a fact to the evolved higher consciousness of the dauntless aspirant, the conqueror of sin, the victor over weal and woe. Jesus Christ promises immortality in the following words "But whosoever drinketh of the water that I shall give him shall never thirst; but the water [of Divine wisdom] that I shall give him shall be in him a well of water springing up into everlasting life." (St. John IV. 14). This immortality is explained in the Second Epistle General of Peter thus, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the *divine* nature, having escaped the *corruption* that is in the world through *lust*" (2 Peter I. 4). The conquest over mortality is thus pointedly explained and assured elsewhere, "For this corruptible *must* put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is *sin*; and the strength of sin [in dealing out death] is the law," (1 Corinthians XV. 55-56). In the text a distinction is drawn between Spena Mino and Mazda Ahura of a nature made clear in th

Introduction, the view wherein put forward finds support from this text.

2. By means of words uttered by the tongue and mouth, and of works done with the utmost of one's ability, out of purity of mind and humility, can be obtained that Best Mino's highest (gift).

Mazda Himself is the Father of Righteousness only because of His (omniscient) wisdom.

Commentary : Straight is the path and easy to learn. Control of the tongue is as essential for rectitude as pure action. "Before the voice can speak in the presence of the Master, it must have lost its power to wound." Perfect love casts out fear as well as hate for others, and as well dislike as pungency. Our beloved we do not smash by tartness. How can we insult our Beloved, living in the heart of other fellowmen, if our affection for the beloved is complete? Have we not been further told "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again...Thou hypocrite first cast out the beam out of thine own eye; and then shalt thou see clearly to caste out the mote out of thy brother's eye" (Matthew VII. 1, 2 and 5). Humility cannot be inculcated too often. It heralds the dawn of spirituality. We find here righteousness of Mazda, attributed to His wisdom. It is the fashion of these times to crack up head-learning at the expense of character. The text makes us pause. Wisdom and righteousness are as father and son. If you have true wisdom, you cannot be impure. So wherever you see impurity, fearlessly proclaim the absence of wisdom. The memory of a few facts, which is usually termed 'learning', has as little to do with pure wisdom, as has the poor paper with the text of the Gathas written thereon, with high-mindedness, devotion and faith.

MEANS OF
ATTAINING
GIFT OF
AHURA'S
GRACE.

3. O Mazda, Thou art the prosperor of this Mino, (and) Giver of joy. (Thou hast) for our benefit, with the help of Behman, who was consulted, created this delightful world and Armaiti (humility).

Commentary : Spenamino here is distinguished from Mazda, Who includes both Spena and Angra, and Who has destined for the former the ultimate triumph, after mortal combat with the latter. This distinction is explained in the Introduction

AHURA.
SPENAMINO.
BEHMAN
& ARMAITI.

in the Chapter on the different significations of Ahuramazda in the Avesta. The Ameshaspend Behman was referred to, before this wonderful world was upraised, and He has enabled the structure of the world to be so constituted that it can finally lead to the delightful blossoming of the Spirit's indwelling powers. How high stands humility, the quality of the Lamb, which title has been assumed by the Christian Messiah Himself, is rendered lucid by its being mentioned in the same breath as the creation of the whole world, and being described as synchronous therewith. Optimism radiates out of the Zarthushtrian religion with refreshing effulgence. The world is termed delightful. The Greeks owe to Zarthushtra the teaching that "Cheerfulness is the best philosophy, best medicine, best salve for all human ills."

4. O Mazda the sinful suffers because of Spena Mino, but not the righteous. Any one stands in need of little for (satisfying) a pure man. A wicked person, (though) powerful, needs still a lot for (satisfying) a sinful man.

SUFFERING.
GREEDINESS
THE HALL-
MARK OF
WICKEDNESS.

Commentary: Here the distinction between Ahura and Spena is again brought out. The sufferings of the sinful again, result from the working of Spena, as He is the Law that seeks retribution for every sinful deed. This, truly speaking is not satisfaction of revenge, but automatic restoration of equilibrium in Nature, intelligently and unerringly brought about, through the instrumentality of the same agency that had disturbed it. This rebound, brings vividly to the consciousness of the deviator, the folly of calling down upon his head the scourge of punishment, and thus fulfils the part of a teacher of wisdom, not of a grim avenging demon exulting in human woe. Then, we are told, the righteous man is always content with a little, so that to deal with him is easiest. Whilst if you allow yourself to be obliged by a sinful being, however great your service of or gratitude for him, however much your resourcefulness, you will not please him. The best wealth,—content, is contrasted with the greatest poverty,—greed. Only the pure will choose the former and attain to bliss. The impure will, under many hollow disguises, veil their covetousness. They will pretend that social economy, progress, civilization and what not, require that we should lust after the baubles of clay! They forget, however, the experiences of age, set out below in the

words of an old person who said, 'When I was young I was poor, when old I became rich ; but in each condition I found disappointment. When the faculties of enjoyment were, I had not the means; when the means came, the faculties were gone'. With uplifted eye-brows they will warn us that our dazzling civilization (?) is the outcome of this longing for more, and that the backwardness (?) of the Past, was due to this one sole cause, fished out by their piercing sapiency, from the womb of eternity! Bow to these new pharisees, that try to sanctify vice, by decking it out with newfangled names, and cloaking it under words that convey to the rabble, some notion of their proficiency in fresh-born, yea, heaven-born 'economics, and science'! In the past, tortures and the burning faggots were resorted to for overcoming freedom; now the murderous armoury of writings of some obscure scientist, some meddling economist, some purblind historian, some fallen moralist, some stray western, some wealthy nobody, some blustering mountebank,—seeks out truth and liberty for its butt! Truth, freedom and love are sacred words prostituted to the basest uses by some westerns, whose main object is to prove, that the world has been misled in the past, by being taught altruism, and purity, and that the creed of true light is grovelling selfishness, miscalled 'individualism,' and unrestricted indulgence of the lower desires, which are all hallowed by being denominated 'natural,' which they hold as synonymous with 'lawful,' or more—'indispensable'! The greediness that grips the heart of such sophisticated creatures, is an insatiable dropsy. Remember what saith the Lord Jesus, and have a brave heart "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?...There is *nothing* covered, that shall not be *revealed*; and *hid*, that shall not be known." (Matthew, VII. 15, 16, and X. 26). The following applies most fitly to this purblind folk. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own *craftiness*. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men" (1 Corinthians III. 18-21). They are the descendants of these scribes and Pharisees who "bind heavy burdens and grievous to be borne, and lay them on men's

shoulders ; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and the greetings in the markets, and to be called of men Rabbi, Rabbi," (St. Matthew XXIII. 4—7).

5. O Giver of blessings, unseen Mazda Ahura, Thou positively grantest to the true, whatever is *the best*. The sinful one by reason of his actions (is) removed from Thy *love*, and thus receives his due, (and) he becomes a co-inmate of Akoman (the Druj).

THE BEST
FOR THE
TRUE. SIN-
FUL ONE
CAST AWAY
FROM
MAZDA'S
LOVE.

Commentary : In no uncertain tone and without lukewarm forgetfulness is it proclaimed, that whatever is the best comes to the true, the righteous, the pure. The promise is made, but instead of owning our weakness which drops us into untruth and impurity, we seek to hide the shame of our fallen state, by coolly wiping out these promises from the tablet of our heart, as mere ravings and flapdoodles of visionaries. Reason is thus used, or abused rather. It is made to beget some idle, trumpery excuse, and all access of wholesome respect for the sublime achievements of the past, and aspirations to reverify them by personal endeavour, are shut out. To be thrown away from the Love of Mazda Ahura is the mightiest of calamities; and the company of Druja, the Hater, is the affliction that of all afflictions is the most intolerable. States higher than the mediocre man's love, and lower than the average person's hate, are ordinarily unappreciated. Novels and romances do take one beyond these, into somewhat higher altitudes or lower descents. Yet men have no idea of the soul-stirring puissance of love, or the heart-rending isolation and boredom of hate, that only when man's consciousness, casting off this vesture of gross dust, works in subtler bodies, and catches the higher vibrations,—become possible for the normal man. The distractions, of carnal inclinations that completely absorb the mass of men here, are absent, and the higher we go, the lesser becomes the hankering to go out into gross matter for satisfaction. Everything in that higher condition depends upon the stores of love or the dry bones of hate that may have been amassed in this nether world. If we have lived for others, with unselfish devotion, our consciousness has acquired the one faculty which

is needed to bring it into contact with other consciousnesses, that regardless of outer forms, seek union with each other, and so ultimately with the all-embracing consciousness of Ahura. Giving, and not taking, is the law of the higher realms. Then what darkness and desolation must be the lot of the man that has striven here below, but to take and hate? He stands alone and unfriended! He is like a drunkard, with the craving for liquor, placed in a world of saints. He gets no wine, gets rid neither of his hankering, and has no prospect of slaking his morbid thirst, even with a single drop of that poison, which obtains not in those celestial regions, and is a severe contraband. Tentalus's story is not a myth. It is a realistic experience of a depraved character, transported into upper or rather inner worlds, by the shedding of the heavier coverings of the Spirit, in course of time. Birth on each higher plane is followed, after a period, as inevitable as in earthly life, by death. The advent of a Spirit which takes no intelligent interest in the higher sphere, is akin to the birth of an idiot or a melancholic soul on our globe. The pitiable idiot or melancholia-affected individual has little or nothing in common with the beaming philanthropist, and till the sloughing off of his body at the appointed hour, from amongst us, he feels isolated. Perhaps amongst animals he might have felt at home. Similar is the unenviable condition of the sense-besotten, purse-proud son of woman, when one after the other his higher bodies are cast off. He awakens not on those purer planes. On the lowest of them he does, but there he is racked by longings to return to the earth, which till the end of his life there, madden him. On the higher of these, where beings approach in love, beauty and power, angels themselves, he feels either as bad as an idiot down below here, or sleeps away in the same unconscious way that our stone does, being as low in the scale of his envioning high intelligence, as the mineral Kingdom is, compared to ourselves. We are blissfully ignorant of the misery, the choking and insupportably fettered slavery of the consciousness locked up in the heart of the hapless minerals. We so deny them kinship with ourselves, and trample them down disdainfully. Those whose consciousness has expanded so far up and so far down, as to embrace the little, low-burning, dim intelligence of the stone as well as that of the great Yezads, have enlightened us as to the unbroken continuity of existence through the stone, vegetable, animal, human and super-human stages. They find that there are correspondences on the higher planes, to all that

we find here, and vice versa ; truly speaking, the higher, being the prototypes. Now, then, if we commiserate even the immoveable plant and the immobile mineral, the dumb horse and the mute microbe, along with the lunatic man, would it not be a matter for greater pity, when higher fields of activity and power and wisdom than down below here open out before us, when we pass therein, if we should be in the same unfortunate position as these metals, plants, animals and insanes, relatively to those great spirits that have there the opportunity, that here every sane man is blessed with. Men flatter themselves that they are scientific and logical. Yet when it comes to a clear understanding of the future state, they show that they repeat 'science and logic' parrotwise, not loving reason and candour, but darkness, ignorance and the preternatural. They affect to disbelieve the heaven and hell of the priest-craft. Yet in their heart of hearts lurks some equally preposterous notion, that death will transform them from the state of man into that of an angel or a devil. A transparent, uninterrupted progress earned by merit and earnest labour alone, stretching from the infinite past into the infinite future, that is reserved for the eternal Man—they shrink from. They dare not face the prospect of unwearying task, onwards and upwards, never-slacking, never-backsliding. Their hearts sink within them when facing the idea of a life of endless struggle with the lower desires, which, instead of overpowering, they truckle to. They have hypnotised themselves into a belief that not only is it true that to err is human, but that to err for aye, is human. Human frailty they do not reckon as a weakness to surmount, but rather to indulge, pamper, justify, propagate and confirm. We are weak to-day, but let us be wise enough to admit that in our eternal existence failings must be dropped. We are unable ourselves to penetrate into upper planes. Let us not yet foolishly negative all the researches of our mighty forbears. Let us lay to heart their sage counsels. They have clear-sightedly averred that in our heart burns a divine spark, which will never rest till we have worked out of a human form, angelic virtue, wisdom, power and love. They have warned us not to allow our deific natures to be allured willingly and impotently into the maze of passions, for we shall never find peace, till we have regained our inheritance; and the path thereto lies not in the senses below, but in the high soaring reason and love and beauty, that charm us even now.

They have given us no sham, fearful bugbears, when they have cautioned us against vice. They have only proclaimed forcibly that there is no escape from vice now or in the ever-after, but by its entire conquest. It will enwrap us in its folds, not now alone but ever, and until we shake it off, as the lion's mane does, the early morning dew-drop. Having become conscious of the actual divinity in themselves and in all being whatsoever, they gave us the religions that we might not grope amidst the passions, hugging them as of old, and giving them a loose, thus wise expecting to realize the highest bliss. They saw from on high, that this was but bondage for the spark within. They loved us and wanted us to regain the blissful state of higher and higher consciousness, which our divine birth holds in latency. Them let us adore ! The way they have gone is no doubt too honest, straight and pure, for temptation-beset mortals. But if that is the only way out of the misery of existence of the lower planes, let us be rational enough to begin to tread it, without a moment's hesitation. We shall realize then, in our own consciousness, the absolute truth of our Divinity. True humility does not consist in calling ourselves worms, and thereby coming very near to acting as such. It consists in estimating correctly our present state of helplessness and ignorance, and in admitting that our position is due to our own shortcomings, and in recognising that we are under the overshadowing sway of illusive thoughts and desires, which can be overthrown only by constant vigilance and prayers to our elder Brethren, the angels, archangels and Spenamino, and by the faithful carrying out of the commandments of our Elders, who, having trodden the path, familiar with it and its pitfalls, have left their charts of ordinances as our most precious legacy.

Mark in the text the *stress* that is laid on the Love of Ahura. The Sufi has written ponderous tomes over the bliss of God's love, and damnation, which is identical with the privation thereof. The Gathas, as we have already seen, hold that removal from *Ahura's love* is the *direst* Calamity or Fall ; and Love and Hate are the Parents respectively of Virtue and Vice even here on earth, or in other words, the Vicegerents of Spenamino and Angremino. The horror of being cast away from Ahura's love appears by contrast, clear as noonday, when we ponder over the direction given to the disciple pointing out the highest way, for reaching the Lord, by One Great World

Teacher "Renouncing mentally all works in Me (the Supreme), intent on Me, resorting to the Yoga of discrimination, have thy thought ever on Me...Listen thou again to My *supreme* word, *most secret* of all; *beloved* are Thou of Me, and steadfast of heart, *therefore* will I speak for thy benefit. *Merge* thy mind in Me, be my devotee, sacrifice to Me, prostrate thyself before Me, (and) thou shalt come even to Me. I *pledge* thee My troth; thou art *dear* to Me." (Bhagvad Gita, Chapter XVIII, 57, 64, 65).

6. Through the blessing-bestowing Spirit, Mazda Ahura, Thou grantest that ('best' stated in the preceding para) through Fire, to those rivals (or warriors) in proportion to the pure-mindedness and progressive righteousness, agreeable to Thy just decision; and forsooth that (judgment) completely satisfies the aspirants.

FIRE. PRO-
GRESSIVE
RIGHTEOUS-
NESS. JUST
DECISION,
SATISFAC-
TORY.

Commentary: Fire is ethereal, astral, mental and higher still. The spirit itself is often given that name. Yea the Logos is so dubbed. The fire that we behold is but the simulacrum of the Sun-fire, and this again stands in a similar relation to the Logos. The Sun is described in our Scriptures as the eye of Ahura. Now let us not confound childishly the various significations of this word, and calling fire a chemical combustion, hold the neck stiff, and decline to make profound obeisance to this most apt symbol of purity, high ideal, brightness, power, and *light*, physical, intellectual and spiritual. Suppose we had all things exactly as they are now, save fire and its light. What a difference it would make, have you pondered? All beauty, all æsthetics, all liveliness and picturesqueness, all distinctions and delicacies of vision, all straight walking and accurate investigation, would become so impossible! We would not be merely like the mutes and the blind, but the coldness of life and intelligence would be dreadful. We hold the light of the eye most dear, we call the loved ones the lights of our eyes, we use the most brilliant lights to exhibit our highest rejoicings, we call our guides our lights, our prophets the light-bearers, the light-houses, we conceive of Ahura as sitting on a Throne of Light, Himself but the most unapproachable of Lights. He is in the earth, yet we feel it would be offensive to His dignity to style Him 'earth': He dwells in the air, ether, water, neither still do we dare to know Him by the name of any of these. We have heat, we have gravitation,

we have magnetism, we have affinity, we have electricity, we have the tidal wave force and the typhoon, the whirlwind and cyclonic force, we have had Leviathan beasts with mighty puissance, and we have had giants of monstrous size yet none of these, nor any elemental force, but fire, has been deemed worthy to be enlisted as an emblem to convey to adoring or non-adoring minds, the glory of the Great Ahura, or the Ameshaspends. Though we are proved to be known as 'men,' were we as health-giving, as joy-giving, as warmth-giving, as life-giving, as all-transmuting, all-consuming, all-illuminating as fire, we should be distinguished not as 'men,' but 'men of Light.' Fire, like the philosopher's stone, turns every gross and noxious thing into subtle, harmless and far-reaching ingredients. Whilst the two, the pure and the impure grip each other in fierce strife, the Fire in the former scores a victory and "the best that Ahura has" got to bestow, falls to the conqueror's lot.

The Lord's decisions are just. Thereon Max Muller admonishes us thus, "Do not forget that what we call fate, circumstance and position in life, are in truth the work of providence. To resist them is to resist God; and, were it not childish, one would call it wicked. Men wander here on earth like the stars in heaven. God has given them their course when they meet each other, and when they ought to part they *must* part. Their resistance would be useless, it would *destroy* the whole order of the universe. Not the slightest thing can ever happen to thee but as God wills it, this was the short philosophy of life which I had gathered up."—"God willeth what He doeth; and if His will accord not with thine, wilt thou doubt which is wisest and best?" asks Mackintosh. "Be content to serve God where he has placed you; for there precisely you can accomplish *the most*. It is better to make the best of what you have, than to fret and pout for what you have not." Says Sri Krishna "Every man, if he engages in his own natural duty, attains to *perfection*... Worshipping Him, from whom are the lives of beings, and by Whom all the universe is pervaded, by performing his own duty, man is *sure* to attain to perfection."

1. When (one) shall slay the Druj by benevolence and righteousness, (and) when the deceptive matters which were made known by devas and (evil) men show forth in their true shape and color, then O Ahura, will spread Thy worship and its consequent benefits. [Or, If by means of attractions, one wins over the Druj through righteousness, when one teaches (Her) what is declared in eternity as deceptions (practised) by devas and men, then as a fruit (thereof), Oh Ahura, Thy worship will prosper!]

DRUJ SLAIN
BY BENEVO-
LENCE. EX-
POSURE OF
DECEPTIONS.

Commentary: To cleanse the heart wherein the Druj and Spena are contending with varying fortunes, by finally subjugating the Druj, strategy of a supreme nature is requisite. Evil will haunt the bosom, as there can be no vacuum either in it, or in the outside nature. Fill the bottle with water, and air will be depleted therefrom. Fill the bosom with philanthropy and purity, and then alone will wickedness be expunged therefrom. Vice has no enemy in the wide world, save virtue. This Ulysses' bow is placed in our hands; would we but summon strength and valour to bend it, conquest were ours. Vice, Samson-like needs to be vanquished by its locks being removed; Aspandiar-like is impenetrable, save in the eyes. The Magi of old, knowing the invincibility of vice at all points but one, gave us the tip as to what that point is. In our assumed superiority to Them, we ignore Their precepts, that lie imbedded in the holy books; and have well-nigh floundered. We can very well understand from the above sacred text what an awful curse is miserliness! As there is no cure for impurity save righteousness, so is there no relief from the impositions of falsehood, save an actual exposure of its frauds to the reflective mind. When a pure man, then, has by experience, comprehended by the intellect the workings of the 'deva' and the resultant devastation, the adoration of Ahura will gain in breadth and extent. Briefly, the heart and head must form an alliance and bloom together, and then Ahura's worship receives a mighty access of strength and numbers.

The alternative translation points out that it would be exceedingly desirable to convert Druj Herself, to the path of

Ahura. This seems a better interpretation. For the Spirit even of Druj is immortal, and in the memorable words of Milton "Who overcomes by *force*, hath overcome but half his foe." This conquered Druj, would, unless brought round to the true path, be a constant menace to the peace of the universe. The present interpretation finds support from the alternative interpretation even of the next succeeding para hereafter.

2. Ere the tussels that appertain to me engage me, Ahura illumine me, for Thou art Omniscient. "Will the pure man O Mazda (ultimately) succeed (when perfected) against the wicked? (If that be so then) verily it is of all facts of existence a marvellous one. Or And illumine me as to what Thou art familiar with, O Ahura ere He (Sraosha!) approach me, and (those) who are my co-warriors. O Mazda, can the righteous win over the impure? (If so), that shall verily be recognized as a fine achievement of (this) human existence'.

Commentary: Resignation is in these days considered to be out of the pale of excellencies. Like patience and humility, it has been discarded awhile. "If these are things of necessity, then let us meet them as necessities" is too philosophical a strophe of Shakespear's, for modern times. Zarthushtro does not invoke Ahura's omnipotence to lay down the burden of strifes that 'belong to him.' He knows he has to brave them, because they are justly ordained. He merely wants the hope and assurance that in the end purity will come off with flying colors. So might He bear the intermediate pangs of humiliation and overthrow, with sweet patience. "Take from man hope and sleep," said Kant very justly, "and you make him the most wretched being on the earth. We then feel that life's weary load is more than our weak nature can abide, and are only cheered onward in the toiling ascent of Pishgah by the great hope of yet beholding the promised land." Zarthushtro Himself avers the ultimate success of righteousness to be a remarkable principle, knowing as He did, and we do, that presently corruption seems to carry all before it, and even the blood of the martyrs appears not to our circumscribed vision, to yield the crop of due meed. Wonderful and beautiful then is the revelation of Ahura, that finally righteousness alone shall prevail.

KNOWLEDGE
BEFORE
TRIALS.
TRIUMPH OF
THE PURE
OVER THE
WICKED.

3. Ahura bestower of pure blessings, and prosperity, (and) all-knowing, teaches high wisdom, clothed in mysterious words, to those *initiated*, in consideration of their purity.

O Ahura, (one) can be like Thee, through wisdom garnered by righteous reason.

MYSTERIOUS
WISDOM
TAUGHT TO
THE INITIAT-
ED. ONE CAN
BE LIKE
AHURA.

Commentary : We here learn the circumstances which alone entitle us to peep behind the inner veil that the mysterious words of religion have cast over the shrine. The unveiling can only be fulfilled by the pure man, who has developed his wisdom and obeyed it, and is thereupon given an *initiation* into the mysteries, by a duly qualified Teacher, or Guru or Master. The Hindu Shastras aver likewise that higher light only comes in the wake of 'Viveka' or discrimination. Reason so put into practice after enlightenment, raises the human being to a par with Divinity, Ahura Himself. Note the text, which with eminent perspicacity foreshadows the evolution of man into God. Christ was the Son of God as a highly evolved soul. That is, why having found His identity with God, He was justified in saying "I am the door : by me if any man enter in, he shall be saved and shall go in and out, and find pasture... My Father, which gave them [my followers to] me, is greater than all ; and no man is able to pluck them out of my Father's hand. I *and* my Father are one. (St. John X. 9, 29, 30). I am the way, the truth and the life : no man cometh unto the Father but by me [a prophet unified with God like me]. If you had known *me*, you should have known my *Father* also : and from henceforth ye know him, and have seen him... He that hath seen me hath seen the Father... Believest thou not that I am in the Father and the Father in me ? the words that I speak unto you I speak *not* of myself : but the Father that dwelleth *in me*, he doeth the works. Believe me that I *am* the Father, and the Father in me... He that believeth on me, the works that I do, shall he do also ; and greater works than these shall he do..... and *whatever* ye shall ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask *anything* in my name I will do it. (St. John XIV. 6, 9, 10 to 14). I am the [means of] resurrection [into divine consciousness], and the [higher] life : he that believeth in me, though he were dead [to higher life], yet shall he live, and whosoever, *liveth and believeth in me* shall never die [but

shall enter the higher, spiritual, which is immortal, Existence].” (St. John XI. 25, 26]. All this is true of every soul that has reached the stage of a Soshyant or Saviour, as He is like Ahura. And for this reason is it that Soshyants are spoken of with so much reverence in the Holy Gathas.

4. O Ahura, whoever keeps his mind more and more pure and holy, by his speech and action, he keeps religion (too, so). His wish corresponds to his faith and fealty: (his) end is clearly (or conspicuously) in Thy wisdom.

Commentary : Esotericism is breathed by every word of this para. Religion depends on man. He is the temple of God, built by no human hands. He strengthens and keeps up religion by his truthfulness and sanctity. He desires no mortal toys, but his heart yearns for the goal, that becomes the dignity of his faith in and his allegiance to the supreme Cause of all Causes. Cavid sums up this subject in the following memorable words, “The happiness of this mysterious nature of ours is never to be found merely in the possession of God’s gifts, the works of His hand, or the bounties of His providence. The soul can find its true satisfaction only in rising beyond the gifts, and claiming the Giver as its own.” The concluding sentence gives a clue to what the goal is : Final Perfection of Wisdom as of Ahura, *without doubt*. The text uses emphasis, so that quibblers may have no legs to stand upon, when seeking to distort the obvious implications of heaven-sent scriptures.

PURER MIND.
ITS WISH.
END IN
AHURA’S
WISDOM.

5. O (Spenta) Armaiti, may worthy Rulers govern us with righteous deeds! May not evil Rulers reign over us!

Purity is best for man from his (very) birth.

(We) must work for cattle, they contribute to the increase of our food. [Or, Let one labor for the (good of the) universe, for (thereby) he is furthering her, for our lustre (glory, which is only a portion of Ahura’s own glory)].

Commentary : It is noticeable that the good Amesha-spend Spenta-Armaiti, of female aspect, is more frequently addressed in the Gathas than Kshathra-Vairyo, Haurvatat and Ameretat. Justice we beg of Armaiti. Perhaps because woman is usually gentler and fairer-minded than man. The reiteration of the desirability of purity gives the stamp to

WORTHY
RULERS
PRAYED FOR.
PURITY BEST.
WORK FOR
CATTLE.

Zarthustrianism. Instead of laying down that cattle are to be killed for tickling morbid taste, the Gathas give an injunction not only for their preservation but for regular labour in their behalf. Meat lovers will find you however a number of interpretations, which can make them wriggle out of this plain commandment. No one is a monk, who fouls his body with dead carcasses, baked though they be. No one is a nun, who defiles her person similarly. No one is a Sadhu, who mercilessly hews down his mute companions. No one is a Sufi, who loves his own anatomy filled with unmentionable decompositions, more than another sentient creature's. No one is a 'Purhizgar' (abstemious) and 'Pak' (holy) son of God who sheds innocent blood for his own lust. Islam sanctions not brutality of such nature, had you but eyes to dive into the higher aspects of It, as displayed by Pirs with authority. Range from religion to religion and the basic virtue of *love*, sincere, and wide as the universe, enjoined by each, will unbosom to you the jewel of 'harmlessness' to our fellow creatures. 'Do unto others as you would have them unto you,' is a maxim that does not make distinctions between man and his younger brethren the, lower animals. If you seek God, whilst you practise hatred and contempt towards the life and feelings of sensitive creatures, you expect to reap wheat, whilst you sow tares. God is Love unstinted, and infinite Love is God, and any breach of the Law, which is Love, can but recoil with stunting and stunning effect on the hapless offender against the Law. Man was not invested with power over the dumb creation for its spoliation. We have not even the authority to use as slaves, our animals. They have, by reason of their being living entities, a sacred right to be carefully and conscientiously used, not as mere beasts of burden, but as our helpmates, sharing labours of existence with ourselves, and so far placing us under a debt of obligation. Our obligation towards them is as of elder brethren, who should lead them onwards and upwards, in evolution, by kind and intelligent treatment. Justice and fairplay are not shown by indulging in so called 'sport' (of blood), which enjoys the death agonies of the Lord's creatures great or small, nor by confining our vision to such narrow bounds as humanity. We are residents not of the earth alone, but of the universe, and every act thought and word of ours, reacts on the whole of it, and stern reason will find it impossible to justify the 'killing no murder' policy, adopted in reference to any existing being.

Well may we dwell upon the sage counsel of the poet, conveyed in the following lines :—

No flocks that range the valley free,
To slaughter I condemn ;
Taught by that power that pities me,
I learn to pity them.

But from the mountain's grassy side,
A guiltless feast I bring—
A scrip with herbs and fruits supplied,
And water from the spring.

Then, pilgrim turn, thy cares forego ;
All earth-born cares are wrong :
Man wants but little here below,
Nor wants that little long.

Remember also the wise counsel of the apostle " Let us therefore follow after the things which make for peace [with all creation], and things wherewith one may edify another. For meat destroy not the *work of God*...It is good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak." (Romans XIV. 19, to 21). The Bhagvad Gita gives the most notable reason for abstaining from destruction of creatures, when it affirms, " The Lord dwelleth in the hearts of all beings, O Arjuna," (Chapter XVIII. 61), and how dare we wantonly and without ample reason, based on the eternal Laws, injure Him, seated as He is in *every* creature whatever ?

6 Because they (the cattle) are our precious treasure, (and) in the desires born of pure intentions they give us strength and power. In the creation of the initial world, Mazda Ahura grew vegetables for them through the instrumentality of Asha (vohisht). [Or, she (is) verily our proper abode, she, the blest one of Vohu Mano gave us strength and power, and for her through Asha, Mazda Ahura made vegetation to grow, in the begetting of the primary existence].

Commentary : Nor animals nor women could be for a CATTLE PRE-moment regarded as 'soulless.' Our cattle are asserted in the CIOUS. WHY? Scriptures as being endowed with the grace to bless us, and to grant us aid in the achievement of our pure wishes. They are our less evolved brethren, but do not stand so far apart in

evolution that they do not count at all, in *that* we are undergoing, as is superciliously contended. No, not even stone or metal is so entirely divided from us, as to be without its own effect upon ourselves. Professor Bose of Calcutta has been already providing us with scientific experiments, which have broken down the barriers, the ignorance of the lay world used to place, between the animal, the vegetable and the mineral worlds. Not an atom exists in the wide firmament, but has its weight and influence felt everywhere. Usually Amardad is represented in the Avesta as the Ameshaspend watch-guarding the vegetable kingdom.

7. You who mean to cleave stoutly to the path of righteous thinking, keep the fiend of anger well repressed and slay *hatred*. The man who benefits the world *sacrifices himself* to this work, and leaves the world wholly in Thy hands.

PURE THINK-
ING. SLAY
ANGER AND
HATRED.
SACRIFICE,
RESIGN
YOURSELF.

Commentary: No more practical suggestion could be made to a man than asking him to preserve himself from waste and wear, one of the unmeaning and unhealthy ways of accomplishing which, is to indulge in fits of temper. These affect the whole atmosphere, the environment and the constitution physical, mental and spiritual. The return for this wholesale prodigality is, perhaps the birth of hatred in another, of equal or greater violence, which will take active measures to vent itself, and thus add fuel to fire, and heap live coals on the aggressor. Anger analysed is pure hatred towards one on the same level or footing as ourselves. How eminently practical is the teaching of one Master, when he lays an injunction on his disciples, in consonance with the teachings of the Holy Gathas in these words! "Whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother Raca, shall be in danger of the council; but whosoever shall say, Thou fool, [in a rage], shall be in danger of hell fire [that is, the punishment of existence in lower, gross planes where the tormenting fire of passion, ever burns in and consumes the heart]. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee [some serious difference], leave there thy gift before the altar [without dedicating it to the All-loving Lord]; first be reconciled to thy brother, and then come and offer thy gift, [otherwise it will not be acceptable]." (St. Matthew V, 22 to 24).

How can spirituality which is love, and hatred, be contained in the same human figure? We are enjoined in clarion notes to *kill out Hatred*. Hatred is not here defined merely as hatred to man, woman or child. Hatred directed to any one or thing or event, is incompatible with sweet submission to the dispensations of All-Ruling Heaven. Till the heart is cleansed absolutely of all hatred, and harmony, charity and patience have been attained, it is useless to endeavour to travel further on the straight and narrow path. Again "Blessed are the peacemakers: for they shall be called the *children* of God. Blessed are the merciful; for they shall obtain mercy." (Matthew V. 7-9.) Love comes by killing out the sense of our separateness from the cosmic life, that pulsates through countless forms, throughout eternities. And realization of Unity with God-hood must remain a matter for dreams and speculation, till unity is sought practically, in everyday life, and every moment's activity, unswervingly, faithfully, joyfully, whole-heartedly, tenderly, meltingly. This can be accomplished after learning to see the self abiding in all things, and all things in self. The key-stone of the world's fabric rests on the all absorbing Love of the Great One, for all the tiny ones, playing upon the vast expanse of His bosom. So, it is, that where Love succeeds, every mortal woman's child rejoices; where it fails, he mourns. Where Hate prevails, he bewails in anguish; where it is foiled, his heart leaps within him, and he joins in the jubilations of such a discomfiture of wickedness. March through the earliest of human records, swim through the unbroken events of human affairs from the first day till now, search through all the tales of war, sovereignty, diplomacy, romance, industry, art, lust, ambition, weal and woe, and you will invariably notice the whole gigantic whirl revolving round the two poles of Love and Hate. Religion puts us in mind of this, and reforms us by hammering into our desire-befogged mind, the wisdom that comes of an appreciation of those *Ultimates*. The Bible sums up this subject by exhorting us to "Love God, our enemies, our persecutors, as well as our neighbours, precisely as we love ourselves so that we may be perfect even as our Father, which is in Heaven, is perfect." (Matthew V. 44-48.) The reason for showing love to the wicked and our adversaries is thus pointedly set out, "For if ye love them which love you, what thank have you? for *sinner*s also love those that love them. And if you do good to them, which do good to you, what thank have ye? for *sinner*s also do the same. And if ye lend to them of

whom ye hope to receive, what thank have ye? for *sinner*s also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again [by way of reward]; and your reward [in the spiritual realms] shall be great, and ye shall be [become thus] the children of the Highest: for He is kind [even] unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." (St. Luke VI., 32 to 36). And it is elsewhere enjoined "Be of the same mind one toward another. Mind not high things [power and pelf], but condescend to men of low estate Recompense to no man evil for evil If it be possible, as much as lieth in you, live peaceably with *all* men. Dearly beloved, avenge not yourselves, but rather give place unto wrath.....Be not overcome of evil, [that is, be not evil because another does evil to you], but overcome evil with good." (Romans XII, 16 to 20). Next, we are instructed that Love towards Ahura is revealed only in perfect self-sacrifice and dedication to His work, of love, peace, progress and good-will, and entire resignation to His will, and renunciation of all rewards, resultant from a noble, selfless life. Asks the Rev. Philip Brooks very touchingly, "When shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, knowing that evening will bring us peace and home?" Resignation is that priceless virtue that begets or sometimes is begotten by Patience. And remember, Patience is a palfrey that never stumbles. When you are the anvil, be patient; when the hammer, smite! Sever not the drop not yet transformed into a pearl, from its covering shell! Be patient in the thought that only the fruitful tree is stoned, and that, for man's benefit! 'If an arrow strike thee, blame not the bow, remember it is the Archer that has laid thee low'. Patience is praise-worthy, for though of all beasts the lion is the chief and the ass is the meanest, yet by concurrence of the wise, the burden-bearing ass is preferable to the man-devouring lion!

8. O Ahura what is the original purpose of Thy just rule? Which is the effectual prayer for securing to my ones (followers) the pure advantage of Thyself and Thy blessings?

How shall I obtain through righteousness Thy public-

ly appointed **Helpers**, so that I might give an impetus to works done at the instance of pure minds?

Commentary: The answer to the first query here is partly furnished by the preceding Stanza. The destruction of hatred, and the blossoming of perfect Love, Unity, Strength, and Wisdom is the original aim of the sway of Ahura in this Universe. The aspirant pants for enlightenment as to that prayer, which will procure him the blessings and the very Self of Ahura. At this stage we have become completely familiar with this supreme longing, for union with no less than the Glory of all Glories. For accomplishing this divine feat, in the next question, the candidate wants instruction as to the mode in which, through righteousness, the guidance and help of the God-appointed Masters of Wisdom and Mercy, who have been proclaimed throughout all the climes of the globe as such, could be obtained. For they are the Light, the mark, the mirror, the copy, the Book, that fashion all the later generations. They have made accurate charts, that must be availed of, by subsequent adventurers upon the sea of aspirations. We have to wander in quest of them, and without stirring an inch from the spot where it is our lot to struggle, if we push deeper and deeper inwards, into the profoundest recesses of our heart, we shall hail with delight the discovery of Their presence, in the peace there. The Christ who was one such Helper, came with the consoling message "Come unto me, *all ye* that labor and are heavy laden [with worldly cares], and I will give you rest [in the spirit]. Take my yoke upon you and learn of me; for I am *meek* and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light He that is not with me [in carrying out the commandments of my Father] is against me and he that gathereth not with me [who have come to point out the way once again,] scattereth abroad. . . . Go ye therefore and teach all nations teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you always, even unto the end of the world*, [a Soshyant being an immortal lover of humanity]. Amen." (St. Matthew XI. 28 to 30, XII. 30, XXVIII. 19 and 20). He testified that "My meat is to do the will of Him that sent me, and to finish His work" (St. John IV 34). "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (I. Corinthians IX. 22), and this is the rule adopted by all Teachers, and hence the mere

REASON FOR
AHURA'S
RULE;
PRAYERS;
HELPERS.

outward differences in their teachings to men of varying temperaments, habits, and strength, to whom They preached at different times, and in different latitudes and longitudes.¹

9. O prospering Ahura, if Thou art holding Thy sceptre over every (thing) because of Thy righteousness, then when shall I have knowledge about that in regard to which I have doubts? And that is no other than this, viz: what is the final end of those, who, with pure-mindedness, lead righteous lives. Instruct me thereabout truly. If this matter is understood by a religious guide, he must needs benefit thereby.

END OF THE
PURE-
MINDED.

Commentary: The righteous Ahura never allows any perplexity to arise in our minds, which he has not provided means to overcome. Looking to the inequalities in the lives of human beings and the apparent success of wickedness, and the seeming disappointments of the good and the just, the priest is confronted with a formidable array of experiences of the masses, which serves to shake to the foundation the faith of his fold, in the righteousness of Ahura. Were then the preacher to realize beyond question, the state of the pure, he could by his personal knowledge and attainment, convince his followers, of the justness of the fates of the virtuous. In these days particularly, of transition from faithlessness of the uninformed denier, to faith, this same momentous issue has pressed to the forefront, and is compelling attention. The difficulties of every age, however, have been anticipated by the revelations of the All-knowing. Be it remembered, they are recurrent after definite cycles, and mankind is not presently passing through a phase that is novel in the history of the long-suffering globe, that calmly carries its burden. What but higher vision and actual realization of the fate that awaits man, in his pilgrimage throughout the lower and the higher worlds, could solve the scepticism that dogs the enquiring mind, that hungers for no recipes of faith, but unassailable proof at first hand, as offered by the Vedas themselves of hoary age? Whilst many plume themselves upon being 'Sceptics,' most of them are not one shade removed from ignoramuses, who take shelter behind 'I do not know, I cannot say', to hide their abysmal darkness of intellect. In a child

1. The Babis or Behais, like the Theosophists, entirely concur in this view. Vide "Abbas Effendi, His Life and Teachings" by Myron H. Phelps, of the New York Bar, which is a study of the Religion of the Babis or Behais,

such an expression evokes the only reply it merits,—a sound thrashing. In a grown-up man, idling away his precious life, thanks to the denseness of the critics, it passes for a hall-mark of genuine progress. Ignorance is thus justified of its children. How profoundly true is the saying of old, that where God Himself is flouted, men's eyes image all upside down. Which party then, is superior, that comprising naked bairagis (Fakirs), who make no pretence to knowledge, and beg their living and are content, or that, comprehending immensely dressed modernised, Europeans, Americans, Europeanized Indians and Asiatics, who are as innocent of knowledge as the former class, and play the flunkies for their high living, and are yet shrivelled up in body, morals, mind, and spirit, and withal are disconsolate, as the child, that is denied the moon? Not the players, but the spectators are the best judges! The conceit of ignorance is so boundless, that there is but one cure for it. It is light. Each age has its miry superstitions. The present one is, in India especially, tottering under the howling one that all the ancients lived in vain, that the present people are the pick of men, that they owe naught to the past, that Religions are a sad hoax to beguile fishermen, and the fanatics, the illiterate and the demented,—more especially the last—with, that the grovelling earth on which we crawl, is the boundary of our supremest aspiration, that to talk of the opening up in the future of communication between this and higher worlds is a phantasmagoria, and that what is now unknown, was never known before, and will never hereafter be known! To stem the tide of these stupendous blunders, a close survey of the developments in the western world, and the results to which the labours of its most advanced children are tending, would suffice. But it is easier to shake the head, keep it vacant and wag the tongue to *deny*—than to wade through the countless records of human accomplishments, sift the grain of historical fact from the chaff of interpolation and exaggeration, to thread through the eventful annals of humanity, and link together its efforts and ascertain its possibilities, to reflect upon the theories and speculations of philosopher and scientist, to reverently meditate upon the calm, far-reaching assertions of the seer, saint and prophet of each successive period, and to *affirm*, be it even a single postulate! Rome was not built in a day. Neither is that well informed faith, which has obliterated the credulous faith of the past, which takes its stand no more on external authority, but on internal conviction and proof, which after all bears the

same relation to the past faith, as the experiences of the man tossed by the storms of actual life do, to the moralizations that are imbibed by the child from the grown up. The difficulty that has thus arisen has not been appreciated. When belief was blind, hearsay was an ample argument for accepting the possibility of attaining to the higher powers of the spirit through purity, suffering and resignation. When belief has evaporated, each one wants a separate example for himself, to study, and to ascertain the truth of such higher faculties. As in times of yore, so now, the persons, who have obtained these faculties, are, owing to the rigorousness of the conditions, mere *rara avis*. How then can the whole world of unbelievers, each lounging in his own comfortable sofa, unprepared to take the trouble to travel up to the person who could exhibit the faculties, instead of being ready to move heaven and earth for this purpose, (as he would, were he earnest,) each content only to rest his oars upon the shallow waters of convention, and the fashion of thought—be convinced, without his taking any *pains*, to find justification for the Laws for the unfoldment of the Spirit's powers, that have been proclaimed to all the quarters of the globe? No doubt when some idols of this age set the fashion, the rest will in great measure follow suit: yet till then the situation will be complicated, because of the necessity to reach each thinking individual, in a manner which should be as varied and peculiar, as the idiosyncrasy of each reflective mind. Whoever is prepared to convince himself has a colossal task before him; and if he undertakes it, he need never despair. Whoever is dependant solely upon the whims of the times, and takes his cue exclusively from them, will have heaps of ages to drift at will, till he takes his whole life up in his own hand, (as no son of the immortal Spirit can avoid doing, some day, in the eternity before him,) and make the required super-human effort to reach the truth, and withal divinity. There is no easier road, such as guileless men would whistle for, towards the attainment of all-love, all-power, and all-knowledge! As your standards for instruction of children and youths and men are fixed, and must be paced through, so are Nature's Standards invariably settled, and must *nolens volens* be reached, and raced through, ere you win the prizes preordained therefor.

10. When O Ahura will those Men of perfect Wisdom come? When will They drive away the curse of lust, owing to which the Karpans and the crowned heads of countries spread havoc through their evil-mindedness?

Commentary : The allusion is again to the Masters spoken of in the verse before the last, for whose advent the disciple sighs. Here again it must be remarked that to each ripe disciple, the Master is ever prepared to lend His aid, and He does so separately in the case of each, though at the same instant of time, the rest of the world is steeped in the rankest putridity and rottenness. Their entry into the heart is the harbinger of the rout of lust, which misleads the rulers, both of the outside world and the inside individual self. Were there no impurity of mind, both impurity of speech, and action would be as impossible, as making bricks without straw and clay. The signal for the millenium, universal or individual, is the coming of the Men of perfect Wisdom to the world or to us, and our acceptance of their injunctions for overpowering lust in all forms. The lusty ones are known in the Bhagvad Gita as demoniacal men, who neither know right energy nor right abstinence, nor purity, nor propriety, nor the truth. " They say 'The universe is without truth, without (moral) basis ; without a God, brought about (simply) by mutual union and caused by lust and nothing else.' Holding this view, these ruined selves, of *small understanding*, of fierce deeds, come forth as enemies for the destruction of the world. Surrendering themselves to insatiable desires, possessed with vanity, through conceit and arrogance, holding evil ideas through delusion, they engage in action with impure resolves. Giving themselves over to unmeasured thought whose end is *death*, regarding the gratification of desires as the highest, feeling sure that this is *all*, held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by *unlawful* means hoards for sensual enjoyments . . . Bewildered by numerous thoughts, enmeshed in the web of *delusion*, addicted to the gratification of desire, they fall downwards into a foul hell. Self-sufficing, obstinate, filled with the pride and intoxication of *wealth*, they perform life-sacrifices for ostentation, *contrary* to scriptural ordinance. Given over to egotism, power, insolence, lust, and wrath, these malicious ones hate Me in the bodies of others and in their own. These haters, evil, pitiless, vilest among men in the world, I ever throw down (for rebirth) into demoniacal wombs. . . . Triple is the gate of this hell, destructive of the self (to wit), *lust*, *wrath* and *greed*; therefore let man renounce these three. A man liberated from these three gates of darkness, O son of Kunti, accomplisheth

PERFECT
TEACHERS
LUST.

his own welfare, and thus reacheth the *higest goal*." (Bhāgavad Gita, Chapter XVI. 7 to 12, 16 to 19, 21 and 22).

We read in the Bible "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit [is] against the flesh : and these are contrary the one to the other : so that ye cannot do the things that ye would [like to do, prompted by the spirit] Now the works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like : of the which I tell you before [hand], as I have also told you in time past, that they which do such things, shall *not* inherit the Kingdom of God And they that are Christ's [*i. e.* the Spirit's] have crucified the flesh [together] with the [baser] affections and lust." [Galatians V. 16, 17 et seq.]

11. When O ! Ahura ! will perfect pure-mindedness, buckled to righteousness be obtained ? When will the prosperous, charming abode be obtained along with happiness ? Who will grant peace from the wicked, cruel ? Towards whom will wisdom begotten of pure mind reach ?

PURE-
MINDEDNESS;
BLISS;
WISDOM.

Commentary : Here are summed up several of the aspirations of the neophyte. They must not be construed into a prosaic twaddle of the moralist, but the ardent longings of one burning with a desire to attain the peace and the wisdom, that pass the understanding. The ways of the wicked, cruel are the most embarrassing, oppressive and obstructive to the aspirant. But a warning is given to the disciple "When frightened by the hot tears of pain, when deafened by the cries of distress, thy soul withdraws, like the shy turtle, within her carapace of self-hood, know, oh aspirant, of thy inner God, thy soul is an unworthy shrine."

12. They are the Soshyants of the countries, who, O Ahura, by their pure-mindedness, righteousness and deeds obedient to Thy will, will adhere to the Science of Religion, because they have been appointed the great Opponents of Hate.

SOSHYANTS
(SAVIOURS).

Commentary : Here is seen the importance of the Science of Religion, which is the means of transforming ourselves into Soshyants. The Angels and Soshyants have, as we have seen,

as *the one* Satan to contend with, which is the parent of every vice,—Hate. The opposite virtue of Love, *and its corollary forgiveness ought to be* our guiding principles. The wicked are cruel, as we saw in the preceding stanza. “The brave only know how to forgive,” says Sterne. “After Lycurgus had been deprived of one of his eyes by one of the citizens, and the people had delivered the young man to him to be punished, in whatever manner he should think proper, Lycurgus forbore punishing him.” “Forgiveness is better than punishment; for the one is a proof of a gentle, the other of a savage nature.” “He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven,” urges Lord Herbert.

As to the obedience to Ahura’s will, hath not another prophet also declared “My meat is to do the will of Him that sent me and to finish His work;” “I must work the works of Him that sent me, whilst it is day [*i. e.* whilst there is physical existence]: the night [death] cometh, when no man can work [on the physical plane]” ? (St. John IX.-4). We are reminded of that glorious prayer here “Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. *Thy will be done, as in heaven, so in earth.*” The Soshyants have ever sung it, in one language or another.

1. I, who through righteousness, mean to please the disheartened, am opposed, O Ahura, by the most puissant Bendva. In my trial, with good gifts come Thou to me. I am seeking to compass his (the Bendva's) death by *puremindedness*.

BENDVA.
AHURA'S
AID.
WEAPON OF
PURE-MIND-
EDNESS.

Commentary: Reflection upon the concluding sentence suggests significantly, that Bendva is no outward foe, but is one that can be vanquished by a pure mind. Commentators try to attribute to the passage the meaning of an earthly fight, between Zarthushttra and a chief of a clan on the outskirts of Iran. That is perchance dropping down the significance of a spiritual passage, into a humdrum, insipid incident of a mortal rivalry. The esotericism of the verse ought to be guarded. The speaker asks Ahura Himself to come down for help, and it would be like killing a fly with a canon-ball, if a request for mere earthly success over a man of clay, were complied with by Him. Besides, asking Him to kill a human being is a sort of prayer, which needs powerful pleading to justify it, in any event. We recall to mind in this connection, the glorious example of Lord Gauttama Budha, four of whose disciples were His most deadly enemies and obstructors, who repeatedly attempted to destroy his body, who created schisms in His fold, and who were a perpetual spoke in the wheel of His mission. He never yet even drove them out of His own following, named Sangha. They, till the day of His death, ceased not to be His followers, and His bitterest and most implacable foes, so much so that He cautioned His other disciples almost upto a few hours before He lay down His earthly life, against splitting at the instigation of those unworthy disciples. He never even spoke harshly of them, or breathed a word of complaint against their fell machinations. Simply He ignored all their wicked thoughts, words and deeds. Another and a more recent instance, that will serve to strengthen our argument, is of Baha Ullah,—the successor of the Great Bab of Persia,—known as the Blessed Perfection. With his family he was kept as a state prisoner, and frightfully ill-used first by the Shah of Persia, and then by the Sultan of Turkey, upon accusations of sedition and

infidelism, which, as is usual with Asiatic Rulers, he was never even formally called upon to answer and disprove. When thus a prisoner at Adrianople, he allowed his half-brother Subhi Ezel, to use a part of his house, for bathing, and though living apart, supplied him with food out of sheer kindness. This half-brother had been known to have been the direct cause of many of Baha Ullah's and his family's unutterable woes, and a servant of Baha Ullah weepingly communicated to him once that his half-brother hinted at doing away with him, by a razor, through the barber, and at another time, he was actually poisoned by this fiendish half-brother, and his life trembled in the balance for 22 days, and he recovered almost miraculously, after all hopes of his recovery were given up. Baha Ullah's family and his ardents following entreated him to keep his half-brother at arm's length. Baha Ullah took no heed whatever of all these suggestions, and continued to be cordial towards him, and even after his life was so seriously endangered, he asserted that so long as Subhi Ezel did not effect other harm than he was able to do him *personally*, that is, so long as he did not injure the great Cause of theirs, he would not even assert himself against Subhi Ezel, and declare himself to be the divine manifestation, which he believed he was, that Bab had proclaimed, was to bless the world, after his own passing away. Subhi Ezel continued to sow seeds of dissension amongst the followers of Bab, out of sheer envy for Baha Ullah, but no retaliation ever came from the sweet, forgiving, angelic, Baha Ullah, till the day he cast off his mortal coil. Perhaps this example of Subhi Ezel, clears the point taken in the text, that he who injures the Cause, as stated in the above Stanza, is a true source of anxiety to the Founder of the faith.

2. The evil path of that Bendva creates anxiety in me. He, the injuring, deceitful, (distanced) from righteousness, never accepts (as proper) for us holy humility, and, O Mazda he has not become enlightened through pure-mindedness.

Commentary : The spirit of the preceding passage is well brought out here. What is unspiritual ? The answer supplied is "that which harms (man, woman, child or any of God's creatures, whatsoever, big or small,) that which gives the rein to fraud and double-dealing, that which is far from humility, that which is evil-minded". Endless truly, are the praises of innocent

HARMFUL;
DECEITFUL;
IMPURE;
ARROGANT;
EVIL-MINDED.

lamb-like humility, which most resembles patience and sweetness. The Christian, Mahomedan, and Hindu Shastras have likewise inculcated its practice, in most various manners. The disciple is put through his paces by the teacher, and never given a higher lesson, till this supreme one of self-forgetful meekness and all-pervading, unselfish love has first been absorbed. What a strange incongruity there is between pride, self-esteem and true spirituality has to be recognised intuitionally by the heart, by long candidature, ere the journey towards the fountain-source of Gentleness is taken by man, eaten up with ignorant conceit, and shattered and shrivelled up by tame slavery to the blighting gusts of passional nature. Says the Christ truly, "But he that is greatest amongst you shall be your *servant*. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (St. Matthew XXIII. 11 & 12). "Verily I say unto you, except ye be converted [from pride and impurity], and become as [humble and guileless as] little children, ye shall *not* enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child [converted man] in my name [and treats him with reverence], receiveth me. But whoso shall offend one of these little ones [—a term commonly applied to the Initiated disciples], which believe in me, it were better for him that a millstone were hanged round his neck, and that he were drowned in the depth of the sea." Fraud, hypocrisy and sycophancy, which to-day pass for cleverness, business-capacity, and merit, find their fit reward in riches and hollow titles. It has been said that the Hindu deities Indra and Garuda, one day assumed human forms of Brahmins, to come into immediate touch with this nether world. A devoted worshipper of God was the first to greet them. As was his wont, he took these to his house, left nothing undone for their creature comforts for 2 days and 2 nights, and at parting the Brahmin, who was disguised Indra, gave him a final blessing "May your only son die!" That was a bolt from the blue to Garuda. The worshipper bowed down his head, and resigned himself. Garuda after proceeding to some distance questioned Indra about the queerness of the reward, bestowed upon a high-souled devotee. Indra sped on heedless of the query. Both reached then a rich man's palace, and asked for refuge for a day, after a tiresome journey. To duly honor Brahmins is given

not to all and sundry, according to the Hindu Shastras. That wealthy man thought otherwise. He asked the Brahmins to pack off. They represented how long their journey had been, and how urgent their weary limbs had need for repose. Nothing daunted the moneyed worthy, who held a place of influence in the city, gave the word to his orderlies to thrash such persistent do-nothings, and those faithful ones gladdened his heart, by a swift and sure use of their batons. Hurling down from the steps, the travel-stained Brahmins went low on their knees. As they mustered up effort to raise themselves to depart from that unwelcome shore, Indra blessed the rich burgher and muttered, "May thy piles of riches and gems grow still taller!" Garuda deemed this a magnificent requital for the humiliation and pain, that were inflicted upon his coat of flesh and blood. He pressed Indra to reveal the mystery of such an improper distribution of gifts, bereavement to the righteous one, and gold to the miserly and insolent one. Indra explained that the first worshipper was a fervent saint, who was in danger of remaining attached to a beautiful young son, which would hinder his progress towards Godhood, and bring him back to earth in a future existence for working out and overcoming such a worldly tie. To smooth the good man's path it was vital that his temptation should be removed. His son went pursuant to the Karmic Law, to his long accounts, and relieved him from infinite misery in the future. The rich man, on the contrary, had gotten all his vices from a sense of security into which he was lulled, by the smiles of mundane riches. His mind soared no higher than brittle, shining metal, and true humanity, brotherliness and graciousness had taken to the wings, under the sting of his haughtiness, and self-centredness. He was in the womb of pain, and to lavish more of worldly possessions upon him was to sink him deeper into the clutches of delusion and indiscretion, from which he could get out only after the deepest of afflictions, and fortune's most terrible frowns. Garuda saw the wisdom underlying this dispensation of rewards, looking as he did from the standpoint not of the fleeting and impermanent, but the everlasting. The wise ones of this greedy generation must perforce laugh to scorn this profound decision. Long, long will be the rule of passions in this Iron Age, and no wonder, hence, that most of the great Teachers have made themselves scarce, though of old they loved to dwell amongst us, and by their example encourage us on the war path, where lust has to be

vanquished, and the soul purified, that it might be worthy to work by the side of the beneficent Spentamainyush.

We can see for ourselves the heinousness of fraud and double-dealing referred to in the text. Let us pass on to evil-mindedness, which sums up the vices. Truly the mind lives, loves, feels, favours, grows, decays, learns, joys, and sorrows, and is the only reality for us now. Acts and words are mere tracings on the slate of gross matter, of the substance and writings in the mind. They are pure translations or precipitations. Christ said that adultery was perpetrated by the mind lusting after carnal appetite, even though no physical act was committed. Deep is the meaning. The mind alone is virtuous or vicious. The Great God's laws have eyes keener than the eagle's, and they search not the outward pretensions, which bamboozle duli-sighted man, but the innermost thoughts of man. The spiritual growth and decay depend only upon what is conceived in the mind. It is an awful desecration of religion merely to out-wardly comply with its forms and rituals, which are wholly meant to be helps towards the conquest of the animal inclinations, and towards uplifting our ideals, till we attain to an aspiration for union with the Divine Father.

The verse touches deftly the curse of "injury," which means injustice in every shape. To-day's Western civilization revels in "injury," and yet holds itself up for a model, to the East. The seed of love is as deep as the Spirit that is at the bottom of existence, and well may millions of such sham, warring, civilizations roll over long-tolerating earth, without ever expecting to succeed with the the humble-hearted seekers after Truth,—which is Justice and Beauty combined. Never, O never can Ahura love the man who loves not fair play, and the beautiful machinery He has created, for making His appearance before us, and teaching us to adore Him, in His interminable robes, that barely disguise Him.

3. For advantaging (the world), righteousness has been appointed (the motto) for this religion, O Mazda. For injuring (the world), Druj (unholiness) has been decreed (the motto) for the (evil) path.

I choose the leadership of the pure mind. I despise all the associates of evil men, and reject them.

Commentary : True guides can only be found amongst those who have perfectly true and pure minds. There are teachers many, and speakers many. Heed none but the righteous minds. Even those who are able to keep company of the unrighteous are dangerous, and they are so liable to be naturally contaminated, that their company must be shunned.

RELIGION.
DRUG. PURE
MIND. AS-
SOCIATES OF
THE EVIL
ONES.

Righteousness is partly explained thus in Romans XII. 9 to 20, "Let love be without dissimulation. Abhor that which is evil ; cling to that which is good. Be kindly and affectionate one to another with brotherly love ; in honor preferring one another, [i. e. another to yourself] ; not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing [every] instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless and *curse not*. Rejoice with them that do rejoice ; weep with them that weep... If it be possible, as much as lieth in you, live peaceably with *all* men... Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head [i. e. he will thereby repent all the more and earlier]."

4. Those, who under the promptings of an evil understanding, (and) by their tongue, increase their anger and envy, are *not* industrious (are non-increasing among the increasing ones) : (and) those whose inclination is towards evil actions and not good, lend support to the fiends, because of their unrighteous religion.

Commentary : Till these jewels of wisdom are acted upon, all talk of what is and what is not Zarthushtre's religion, is vanity and vexation of spirit. We have seen earlier in the book, the meaning of anger which is but Hatred towards an equal. Says the Lord in the Bhagvad Gita "Freed from passion, fear and *anger*, filled with Me, taking refuge in Me, purified in the fire of wisdom, many have entered My being." (Chap. IV. 10.) As to envy referred to in the text, Socrates thus traces the origin thereof, "Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul." Envy differs from anger in that the external manifestation of it, is not explosive and violent. Envy is one of the outcomes of an aversion of the senses. And we are told "Affection and aversion for the objects of sense, abide in the senses ;

ANGER.
JEALOUSY.
SLOTH.
FIENDS.

let none come under the dominion of these two ; they are obstructions on the path." (Bhagvad Gita III. 34.) This passage gives a practical lesson inculcating Love. The Bishop of Peterborough powerfully denounces the non-industrious referred to in the text, in the following words, " The ignoble love of ease and pleasure, the degrading worship of wealth, the demoralizing frauds that come of the lust to possess it, are some of the seeds of evil which (are) more to be dreaded than the invading hosts of any foreign foe."

5. Whoever believes in the Religion as high, with a pure mind, is the source of plenty and prosperity, O Mazda.

By dint of the righteousness of a perfectly pure mind, every such person (must be deemed) wise, (and he), O Ahura, (will), with complete (consciousness and bliss), enter Thy kingdom.

PLENTY.
ENTRY IN
AHURA'S
KINGDOM.

Commentary : Who can deny the power of Faith in Religion ? One with faith, acts so nobly that he brings prosperity to the languishing, depressed, broken heart of every weary pilgrim. His faith must *not* be blind, but grounded on pure-mindedness. Wisdom consists *not* in doubting, denying and then flunkey-wise subsiding into the sink of depravity, but, say the Gathas, in Faith. The end of it is the Kingdom of Heaven, the existence of which the Christ, who came later, re-proclaimed only some nineteen hundred years ago. The Christian Prophet has well said "(You could not cast the devil out of the possessed man's body only) Because of your *unbelief*: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and *nothing* shall be *impossible* unto you." (St. Matthew XVII, 20.) However the faith of these days is like that of an old Christian woman, of whom the following story is told. She found that a certain mountain in front of her cottage was exceedingly troublesome to cross, and her son was working on the other side of it, and she could not see him save once in a six-months. Having one evening, all of a sudden recollected the above passage from St. Matthew, she got up the next day very early, and for two hours began to order the mountain to take to its heels, and clear the way between her son's town and her cottage. She would close her eyes after giving this mandate to the mountain, but mark ! she used to

peep through her fingers, out of curiosity to find whether really it was leaving its wonted place. Some elderly gentleman of the family, having watched these queer proceedings, inquired of the reason therefor. The old woman gave out her intentions. The gentleman advised her to go about minding her homely duties, and leave alone matters of supreme faith, as he observed to her, that had she the faith to the extent even of a mustard seed, she would not, every now and again, peep through her fingers, and betray evident faithlessness! People are sometimes seen in-weighing against the fatuity of having faith, because forsooth, their faith brought them not the coveted results. Remember the old Christian woman's ideas of faith then, and pity these imbeciles. It is noteworthy that Christ has very strongly urged the necessity of having 'faith'—he never talked, indeed, of blind and ignorant 'faith.' He gave another lesson thereabouts, when having ordered a fig tree not to grow any fruit thenceforward, the fig tree having at once withered away, the disciples marvelled thereat, saying, 'How soon is the fig tree withered away!' Jesus made answer and said unto them, "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done. And *all things, whatsoever* ye shall ask for in prayer, *believing*, ye shall receive." (St. Matthew XXI., 21 and 22.) Further on it is stated, that Christ said, "He that sent me is *with* me: the Father hath *not* left me alone; for I *do always* these things that *please Him*." And as he spoke many believed in Christ. "Then said Jesus to those Jews that believed on him, *If ye continue* in my word, *then* [alone] are ye my disciples indeed; and ye shall *know the truth*, and the truth shall make ye *free*, [i. e., give you salvation, 'moksha,' 'nirvana,' 'wasl']. (St. John VIII. 29-32).

6. O Mazda I like Thee immensely, (as) through the reflection of Thy Wisdom, Thou orderest the acquisition of the Truth, whereby we are enabled, O Ahura, to declare this religion.

Commentary: Our religion is founded not upon darkness but upon Truth. The faith it inculcates is as convincing as the reasoning of Euclid. The contempt that some of the ignorant, 'educated' Zarthoshtis affect to bestow upon Zoroastrianism, as a superstition, has here been forestalled. The science of the

KNOWLEDGE
OF TRUTH.

day stands on foundations of shifting sands, compared to those of this religion.

7. O Mazda, every man will listen to this religion by reason of a pure mind, and through righteousness will *concentrate* his attention thereon.

O Ahura pay heed (to this), namely, who shall be (my) helper according to the Law? Who shall be (to me) like a relative, that he might give me wise counsel for (my) work?

THIS RELI-
GION. AHU-
RA'S HELP;
GUIDE.

Commentary: The essential for understanding this Mazdyanism is a pure, undefiled mind. Deep concentration on its mighty precepts gives a true insight therein. Deep concentration has, as we have seen already, been inculcated in Yasna XLIII. 15, page 210, and emphasis is once again laid thereon here. Some passages from the Bhagvad Gita are very illuminative in this connection. "There (on a suitable seat), having made the mind *one-pointed*, with thought and the functions of the senses subdued, steady on his seat, he should practise yoga for the purification of the self.... Little by little let him gain tranquillity by means of Reason, controlled by steadiness; having made the mind abide in the Self, let him not think of anything. As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of the Self." (Bhagvad Gita, XVI. 12, 25 and 26.) "But those men of pure deeds, in whom sin is come to an end, they freed from the delusive pairs of opposites, worship Me, *steadfast* in vows." (Ditto, VII. 28). "With the mind not wandering after aught else, harmonized by continual practice, constantly meditating (on the Supreme), O Partha, one goeth to the Spirit, Supreme, Divine." (Ditto, VIII, 8). "Verily the Mahatmas, O Partha, partaking of My divine nature, worship with *unwavering* mind, having known Me, the imperishable source of beings." (Ditto, IX. 13.) "Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me. Thus shalt thou be liberated from the bonds of action, yielding good and evil fruits. Thy self harmonised by the yoga of renunciation, thou shalt come unto Me, when set free. The same am I to all beings; there is none hateful to me nor dear. They verily who worship

Me with devotion, they are in Me, and I also in them, even if the *most sinful* worship Me, with *undivided heart*, he too must be accounted righteous, for he hath rightly resolved; *speedily* he becometh dutiful and goeth to eternal peace. O Kaunteya, know thou *for certain* that My devotee perisheth never. They who take refuge with Me, O Partha, though of the womb of sin, women, Vaishyas, even Sudras, they also tread the highest Path.....On me *fix thy mind*; be devoted to Me; sacrifice to Me; prostrate Thyself before Me; harmonised thus in the Self, thou shalt come unto Me, having Me as thy supreme goal." (Ibid IX. 27 to 34.) "Place thy *mind in Me*, into Me let thy Reason enter; then without doubt thou shalt abide in Me hereafter." (Ibid XII 7). "Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even unto Me. I pledge thee my troth; thou art dear to me." (Ibid XVIII. 65). The queries show that our religion postulates helpers for all Zarthoshtis, taking it that every Zarthoshti offers prayers, in the very identical manner, in which the Great Sage-Founder of his religion, did. Now "helpers" there be, of divers grades and shades, till an unbroken link is established between our little-evolved egos and the Yezads, and then further up and up, till we ascend to the Supreme Ahura Mazda.

8. O Mazda Ahura, Thou wilt grant to Farshostar the power to aid and protect, (and) the chieftainship of righteousness.

That for my sake I crave of Thee, by means whereof we might be *beloved* of all and for ever, under Thy just rule.

Commentary: 'Farshostar' has been explained by translators to mean Zarthusht's father-in-law, who was, it is stated, a zealous disciple of His. The second sentence, however, puts us on our guard, and indicates that a power is besought, which *for ever* shall draw the love of *all* Ahura's creatures, throughout eternities. In the absence of our other Sacred Scriptures, it is not possible to identify this mystic power with any other known to other religions, unless it be Love itself.

FARSHOSTAR.
RIGHTEOUS-
NESS.

9. One (who is) born to benefit (the world, and) industrious, will pay attention to the commandments.

A truthful person should not accept leadership through the instrumentality of a wicked man. Religious

people unite together in the highest Reward, O, Thou brave and wise Jamasp, wedded to truth !

CHARITABLE.
INDUSTRIOUS.
TRUTHFUL.

Commentary : In these days of political and social agitation and ferment, it is deemed not merely lawful and proper, but high wisdom to employ as tools for one's own advancement or election to some Body Politic, persons who are thoroughly without a conscience, and who know but to pander to the most vitiated tastes of the pollers, with a view to catch the votes of the ignorant majority. No doubt, it would be held a sacrilege, to give a hostile verdict upon the present system of municipal and executive Government, prevalent in countries styling themselves civilized, and believing themselves to be ahead of the times. Yet without entering into any prolonged inquiry of this kind, which is not germane to the question, from the standpoint of the Gathas, there seems no wisdom in the scramble to govern, promoted by supposed democratic institutions of our times, so long as the wire-pullers, who lead to success, are unworthy free-lances. We need not, in our ebullition and our ambition to be forward as a community, forget that the means that we employ to secure our material advancement, should be clean beyond doubt. If we fail to act upon this principle, we had best own ourselves to be of the flock not of Zarthushttra, but of Mammon and Beelzebub. It is best to remember that many of the modern ideas that are current upon these social and political matters, are antagonistic to the teachings of our holy Prophet, and that so long as they are harboured and worked out, the divine truths of our revealed religion will appear to be but mysterious ideals, that are unapproachable. Only the most daring need hope to fathom their significance. Those who bend their necks to the yoke of fleeting phantasies of each age, worship clay models, that, be it remembered, will fall flat and shame their worshippers, in times of trial.

10. O Mazda, I dedicate to Thee pure-mindedness, the souls of the pure, and prayers, whereby (are secured) humility and prosperity.

But the authority steeped in vice shall be blasted.

PURE-MIND-
EDNESS.
PURE SOULS.
PRAYERS
DEDICATED.

Commentary : The translation is uncertain. The significance thereof as it stands is apparent. Every Zarthoshti in repeating "Hormuzd Khodai," "Khurshed Niyaesh" and so on, lays stress on this final warning, that all government of the family, tribe, town or country, that is not based entirely on

justice, is doomed to perish. That sums up, in a line, the histories of the world's mightiest empires and civilizations, which never long outlasted the grave injustices, that at any period they gave rise to. It is Nature's changeless law, that eternal rule shall only be granted to the heart and head that is over just, none other. Zarthoshtis acquiesce in the injustices of the present-day civilization that press most gallingly, upon millions of our fellow beings. Let them realize as an imperishable truth the caution in the Gathas, that this state of things Providence never will tolerate. Let us therefore when in authority, to the extent of our abilities, endeavour to lighten the loads of those, who are thus down-trodden and heavy-laden.

11. The sinful souls that have misused authority, that have acted immorally, that have given utterance to immodest words, that have cherished evil motives and evil thoughts, are met (by devas) with dirty food, (who) go to fetch them: the existence (of such souls) truly is in the Abode of the Druja.

Commentary: We have come across this idea elsewhere already. We need only recall that the Abode of the Druja, the Evil, is the opposite of the Abode of Ahura, where we aspire to reach, and means separation or cutting off from the source of love, tenderness, beauty, knowledge and goodness, in the search of never-satisfying, self-indulgence. "Do not believe that lust can be gratified or satiated, for that is an abomination inspired by Angramino. It is by feeding vice that it expands and waxes strong, like as the worm that fattens on the blossom's heart."

THE SINFUL
ONES'
DESTINY.

12. What (share) of Thy bounty (has been reserved) for Thy *humble* Zarthushtra, because of purity and right-mindedness?

O Mazda Ahura, bowing to Thy will, aspiring towards that which is the highest, (—Thy Presence), I shall praise Thee with songs of Thy glory.

Commentary: Zarthushtra Himself owns that He is humble. Would! this virtue graced the character of numerous present day Zarthoshtis, who by reason of a little strength of the intellect, having left their moorings, are being drawn away towards the rapid of faithlessness and conceit, with irresistible power. The child that can grasp the subtlety of a syllogism, fondly imagines,

HUMILITY.
PURITY.
RIGHT-
NESS.
AHURA'S
WILL.

its mental compass can challenge comparison with that of Plato, Socrates and Pythagoras. The power of the fully developed righteous mind is of course immeasurable. 'No barrier, no masses of matter, however enormous, can withstand the powers of the mind; the remotest corners yield to them; all things succumb, the very heaven itself is laid open,' says Manilius.

'The mind is the master over every kind of fortune,' urges Seneca.

'Mind is the master-power that moulds and makes.
And man is Mind, and evermore he takes,
The tool of Thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills :
He thinks in secret, and it comes to pass :
Environment is but his looking glass.'

'Would you take your mind as a workshop, your thoughts as tools and work your way to success? You cannot, of course, sit idly by and expect success to greet you. You must put forth earnest conscientious effort—you must do your part. You must act. But you will not be compelled to work alone. There are others glad to help you. Their hands are now outstretched to you in friendly greeting.' Their hearts will give you a cordial welcome, their minds are in perfect harmony, attuned with the Divine Mind. They are united with you across the miles of lands and oceans by the strong connection of vibrant thought waves. They are the *soshyants*, the Masters of compassion. Your own mind will be your Saviour, if it is purified. That is the share of Ahura's bounty, promised to Zarthushtre and his followers, in return for 'right-mindedness.' Impurity and evil-mindedness of to-day are but the signs of the times, the establishment of the sceptre and sway of Kali, the Age of Iron, foreseen by our elders, thousands of years ago. Next, turn to the spectacle of those vain ones descended from the ancient race of Iranians, now fallen to under-rating prayers, which Zarthushtre says, with all His heart, He would offer to Ahura. Then again, the obedience to Ahura's laws and aspiration after the Highest, are conditions precedent to a glorious life, that appeal not to the heart, hardened by luxury and the sophistries of an age, lost in the worship of the basest of all idols, the lower self. May the soft light of Heaven gleam into the black cavities and recesses of unfeeling hearts and heads! Ahura save them!

YASNA L.

1. (Lord) How and at whose hands shall my soul expect succour? O worshipful Mazda Ahura, tell me Thou, who is the protector (saviour) of my beast (lower self), besides Thyself, righteousness and purity of mind? Who is known to be for me?

Commentary: Here the necessity for the protection of the soul from the shoals of impurity, and the dark path is hinted at. Besides Ahura, righteousness and pure mind, the question is, who is appointed to lead the Zarthoshti disciple out into the Minoi worlds safely? The indispensable need of a Teacher is here discernible. The pitfalls and fathomless chasms of the higher life, are only avoidable under the guidance of one, whose vision is clear, as to the past, present and future. The Christian prophet thus cautioned his disciples, "Watch therefore: for ye know not what how your Lord (Teacher) doth (may) come...Therefore be ye also ready: for in such hour as you think not, the son of man (your Teacher) cometh... Who then is a faithful and wise servant, whom his lord hath made ruler (superintendent) over his household, to give them meat in due season (and duly manage them)? Blessed is *that servant*, whom his lord when he cometh shall find so doing (faithfully). Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming (and now I might safely betray his trust); and shall begin to smite (and ill treat) his fellow-servants, and to eat and drink with the drunken (giving up the pure life necessary for a disciple of the lord); the lord of that servant (disciple) shall come in a day (un-awares) when he looketh not for him, and in an hour that he is not aware of and shall cut him asunder, and assign him his portion with the hypocrites, (and he shall be rejected as a disciple): (and thereupon for him) there shall be weeping and gnashing of teeth" (St. Matthew xxiv.; 42-51). Thus though the Teacher may come, you have to be careful to keep all his commandments vigilantly, otherwise he will surely reject your discipleship, and you will have to mourn for many a long year or age. The phrase 'protector of my beast,' meaning, the body and its passions, is exceedingly suggestive and illuminative.

AHURA'S
AID.

2. How shall he, O Mazda, love this joy-giving world, who wishes it to be ever brimful of prosperity ?

Those who lead a sincere life with purity, and who are shining, (merge) in the glory of Khorshed, the Sun. Having brought me to that stage, grant me Thou that love.

LOVE OF THE
WORLD.

Commentary : Here we find the ever-lasting question, how the world must be *served* by the disciple, who fervently longs for its uplifting and development. Various are the ways, and as various as the natural bents and parts of the disciple. The disciple ardently prays for guidance, as to what service is best in his own individual case. Saith Lord Jesus "The Kings of the Gentiles exercise lordship over them ; and they that exercise *authority upon them* are called *benefactors*. But ye (my disciples) shall not be so : but he that is greatest among you, let him be as (act as if he were) the younger ; and he that is *chief*, as he that doth *serve*. For whether (which) is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that *serveth*." (St. Luke, XXII, 25-27). Next, we are enlightened as to the destination of Those, who having served apprenticeship as high disciples, have led the pure, sincere life, that brings Them, the brilliance of illumination. That goal is no less than the Sun, the parent and life-giver of our Solar System, and all the creatures it nurses. That is a natural corollary to the wish of the disciple to best help the world. All that makes the planets of our system habitable and useful as mothers of evolving egos, is drawn from Ahuramazda's eye or Most Glorious Body, the Genius of Light, Apollo. To reach Him, is to add to His power of warming and energizing the worlds, and only a pure light can enter that transcendant Globe of Fire Divine. Marching Godwards, the disciple has to make an effort to rise beyond the attraction and handicap of our terrestrial existence, and thereafter he continues to evolve, amongst the superior conditions afforded by superior Intelligences, working as on Venus, Mercury and the Sun. Then dizzier and less thinkable peaks have to be scaled, unweariedly and humbly, till the Throne of Ahura is reached. There the evolving individualities will have given place to omnipresence, and the drop shall have merged into the Ocean whence it originally sprang and separated.

3. There is, Mazda ! to the man, who through the power of holiness seeks to increase this nearest world (plane), in which the wicked takes a share, purity as a portion, which Kshathra (will-power) together with Vohu Mano (good mind) imparted to him.

Commentary : We are promised that whosoever practises altruism, for furthering the welfare of this physical plane, nearest to us, and whensoever such altruism is so broad-minded that it includes within its sweep, the good as well as the wicked, his purification is accomplished. As philanthropy must be willed and its motives must be pure, before true purification can be achieved, the archangels Kshathravairyo and Vohumano, who respectively preside over the will, and the purity of mind of mankind, are properly represented as having been the means of imparting purity.

INCREASER
OF THIS
WORLD.

4, O Mazda Ahura, as Thy psalmist, with righteousness, the purest mind and the utmost tenacity, may I ever praise Thee, by which means (every one) can stand in the (direction of the) way of his wishes, and may I distinctly hear the songs in Garoneman.

Commentary : The path is sketched out here. The attainment of his wishes is assured to the one, who ever signs hymns of hallelujah to the Lord, not hypocritically, but devotedly, perseveringly, *single-mindedly*, for aye. The higher faculty is bestowed upon the ripe soul, of entering Garoneman and listening to the songs of the glories of the Eternal Ruler, consciously, clearly, blissfully.

PRAISES OF
AHURA.

5. O, righteous Mazda Ahura, grant complete bliss to him, who propagates Thy religion, by extending to him powerful and public aid, that thereby (he) might bestow on us happiness, with all his might.

Commentary : The Zarthoshti beginner has no chance of coming into touch with the Source of Bliss, save through more advanced souls. He therefore invokes the help of Ahura in favour of such developed souls, as propound this religion, and asks Him to powerfully succour them in an open manner, which would encourage them in their work, and serve to make their task lighter by impressing the unbelieving generations with

PROPAGAN-
DISM. BLISS.

the fact, that the Lord is living, watching and ever befriending, and that to-day He is not further from us than before, only we have fallen away from Him by our love of baubles!

The Christian Prophet sets a very high value on propagandism. The truths He has revealed by the help of His Father, must fructify, and bless all the generations of men. Only the purest and noblest priests can preach with effect. "How shall they call on Him whom they have not believed, and how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be *sent*? as it is written, How beautiful are the *feet* of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans X 14 & 15). "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of *words*, lest the cross of Christ should be made of none effect. For the preachings of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the (wordly) wise, and will bring to nothing the understanding of the (worldly) prudent. Where is the wise? where is the scribe? where is the disputer of *this* world? hath not God made *foolish* the wisdom of *this* world?..... But God hath chosen the (supposed) foolish things of the world to confound the wise (aces); and God hath chosen the (apparently) weak things of the world, to confound the things which are mighty."

The preacher is thus admonished to preach in a known language, and intelligibly, "For if I pray in an *unknown* tongue, my spirit prayest, but my *understanding* is *unfruitful*. What is it then? I will pray with the spirit, and I will pray with the understanding also (not merely ignorantly mutter them): I will sing with the spirit, and I will sing with the understanding also..... I thank my God, I speak with (in) tongues more than ye all (know): Yet in the Church I had rather speak five words with my *understanding*, that by my voice I might teach others also; than ten thousand words in (to you) an unknown tongue. Brethren *be not* children in *understanding* (reason): howbeit in malice *be ye* children, but in understanding *be ye men*." (First Epistle of Paul the Apostle to the Corinthians, I. 17, et seq, XIV, 14 to 20). "Take heed therefore (my disciples) unto yourselves, and to all the flock, over the which the *Holy Ghost* hath made *you overseers*, to feed the Church of God, which he hath purchased with his own

blood. For I know this that after my departing shall grievous wolves enter in among you not sparing the flock (but misleading and ruining them). Also of their own selves (unsent, uninstructed) shall men arise, speaking perverse things to draw away disciples after them. Therefore watch, and remember that by (in) the space of three years (during which I abided with you), I ceased not to warn every one night and day with tears (against wolfish preachers). And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. (As a preacher) I have coveted no man's silver, or gold or apparel. (To be a worthy preacher) Yea, ye yourselves know, that these (my own) hands have ministered unto (all) my necessities (keeping no servants), and to them that were with me. I have shewed you all things, how that so labouring (yourselves for others), ye (as preachers,) ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give (money, wisdom, honor, love, joy, happiness, prosperity, peace and so forth) than to receive (any of these)."

Saith the Lord in the Bhagvad Gita, "*Never* is this (higher wisdom) to *be spoken* by thee to anyone who is without asceticism, nor without devotion, nor to one who desireth not to listen, nor yet to him who (an atheist, agnostic, rationalist, blasphemer), speaketh ill of Me. He who shall *declare* this supreme secret among my devotees, having shown the highest devotion for Me, *without doubt* he shall come to Me. Nor is there any among men who performeth *dearer service* to Me than he, nor any other shall be *more blessed* by Me on earth than he. And he who shall study this sacred dialogue of ours, by him I shall be worshipped with the sacrifice of wisdom. Such is my mind." (Chap. XVIII 67 to 70.)

6. Zarthushttra, the keeper of wisdom and the user of His tongue always in the right path, (is) a friend (of whosoever), O Mazda, utters Mathras with a sincere heart and reverence.

(Every man) with a pure mind can teach my *secrets*.

Commentary : Let us not forget as some of our co-religionists have deliberately done, in the guise of praise of the *spirit* of religion, that Mathras are not, as they bare-facedly proclaim them in the abyss of ignorance, "mumble, jumble."

MATHRAS.
THE PURE
CAN TEACH
SECRETS.

Zarthusstra himself promises to befriend, read you not, him who with a *sincere* belief in their efficacy and potency, and with entire *veneration* chants the divine Mathras He has brought to us, from Ahuramazda ? We are often met with a jibe, O, what can utterance of words do ? Forsooth our small fry of to-day know, whereon the world of matter has been hung ! It is, on vibrations, numbers, and on notes ! Little wonder is it to those who have studied this mystery, that sounds of Mathras can easily transform the whole face of the world, had we the exact knowledge, and the absolute unselfishness and purity that the Gathas demand ! The " Word " was God, it has been stated in the Bible of the Christians. " Vakh " (speech) is the mother of the world, say our Hindu brethern. All forces that we know of, can be reduced to vibrations, says the half-learned scientist himself ! Is word and sound different from vibrations ? If not, may not light and electric vibrations have their matches on higher planes, working effects, a millionfold stronger than light and electricity ? Of course, we are assuming what the scientists assume, for the sake of argument. What the nature of light and electricity truly is, it seems that the last word thereon, it will not be given to *material* scientists to pronounce. Next, Zarthusstra's averment that all pure-minded ones can teach His secrets, administers the death-bed unction to the Zarthoshti stragglers that hold this *esoteric* religion, to be without any meaning *under* the surface. It is coolly supposed that botany and zoology can have technicalities, that the steam-boiler and factory machines may have intricacies, that the electric-power and the gas-generating station may have a side hidden from the eyes of the layman, and that yet Religion, the machinery for converting the highest known power in the manifested universe—the human will,—into divine service, is without its mysteries ! Only those who acknowledge themselves to be humble and innocent and ignorant as the babes, can follow religion. The time for the others has not yet come. Let them wait, follow the world's will-o-the wisps, and sager and saner after struggle and strife, they will be welcome into the ever open arms of Religion, the Mother of Wisdom !

7. Mazda ! by the instrumentality of righteousness and a pure mind, having attained to the beneficent, powerful and firm ways of Thy worship, I fix my *whole attention* on Thee : wherefor show me the way, and come to my help.

Commentary : The key-note to progress is here sounded. Fixing the whole attention on Ahura, mystically entitles the worshippers, as of right, to the favour of guidance from Ahura. Only those, who laugh out the Samadhi of the Hindus, miss the significance of this priceless truth. Samadhi is naught but withdrawal of consciousness from the distractions of the outward world of forms, and concentration thereof upon Ahura-mazda, the All in All. Thomas A'Kempis too accordingly tells us "He therefore that intends to attain to the more inward and spiritual things of religion, must with Jesus depart from the multitude and press of people." Judge not other Religions! They embalm revelations divine and holy. To us who have been shipwrecked by dearth of scriptural works, other religions should have greater interest than to any other class of worshippers on the surface of the globe. God in His infinite bounty and mercy has, let us not forget, blessed our non-Zarthosti fellow-men, also, with rules of guidance, that differing somewhat in view of the different environment, time and place, are yet true, and lead towards Himself. He alone is sincere, who lives but to seek the truth, whether in the lumber-room, the library, the busy town, the quiet grave, the monk's cell, or the sage's revelation. Count the piggish zealot, the spoke in the wheel of the chariot, that wends homewards towards divinity. His presence amongst us shows that Providence has need for him. Thus we acknowledge "*good in everything.*" Yet though the very criminal must not be despised and crushed utterly, men follow him not. So must we not constitute guides of ill-taught, unappreciative laggards, that have not eyes to see that every leaf and straw, every line and book, that it is our good fortune to come across, (be it though in other Scriptures,) has for the discerning heart, a message to convey, of the boundlessness, ravishing charm, and the unfathomable wisdom of our Supreme Beloved.

WORSHIP
AND CON-
CENTRATION
ON AHURA,
FOR GUI-
DANCE ON
THE PATH.

We are here powerfully reminded of what Sri Krishna says of firm devotion "He, the Highest Spirit; O Paratha, may be reached by unswerving devotion to Him *alone*, in whom all beings abide, by whom all This (universe) is pervaded." (Bhagvad Gita, VIII, 22). "Always magnifying Me, strenuous, firm in vows, prostrating themselves before Me, they (the advanced souls) worship Me with devotion, ever harmonised." "To those men who worship Me alone, thinking of no other, to those, ever harmonious, I bring full security." "He who

offereth to Me with devotion a leaf, a flower, a fruit, or water, that I accept from the striving self, offered as it is with devotion." (Ibid IX, 14, 22 and 26). "But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa. He who doeth actions for Me, whose supreme good I am, My devotee, *freed from attachment, without hatred of any being, he cometh unto Me, O Pandava.*" (Ibid XI, 54 and 55). "And he who serveth Me exclusively, by the yoga of devotion, he, crossing beyond the qualities, is fit to become the Eternal. For I am the abode of the Eternal, and of the indestructible nectar of immortality, of immemorial righteousness, and unending bliss." (Ibid XIV, 26 and 27). "Since I excel the destructible, and am more excellent also than the indestructible, in the world and in the veda—I am proclaimed the Supreme Spirit, whoso undeluded, knoweth Me thus as the supreme spirit, all-knowing, worshippeth Me with his whole being, O Bhàrata." (Ibid XV, 18 and 19). "By devotion he knoweth Me in essence, who and what I am; having thus known Me in essence, he forthwith entereth into the Supreme..... Renouncing mentally all works in Me, intent on Me, resorting to the yoga of discrimination, have thy thought ever on Me..... The Lord dwelleth in the hearts of all beings, O Arjuna, by His delusive power, causing all beings to revolve, as though mounted on a potter's wheel. Flee unto Him for shelter with all thy being, O Bhàrata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place. (Ibid XVIII, 55, 57, 61, and 62).

The Supreme Lord is so picturesquely described, as far as words can do so, also in the Bhagvad Gita, that put together with pages 60 to 95 of this book, it will well repay a study for understanding *why* he is deemed truly *worthy of worship*. As the Holy One has been ceaselessly referred and appealed to in these Gatha songs, it is necessary to comprehend His manifested nature, as far the limited intellect will permit. He calls Himself in the Gita, the Source of existence, the Strong, the All-wise, the Beginningless and Endless, the Indestructible, Lord of the Universe, seated in the hearts of all. "I am the source of the forthgoing of the whole universe, and likewise the place of its dissolving. There is naught whatsoever higher than I, O Dhananjaya. All this (universe) is threaded on Me, as rows of pearls on a string..... Know Me, O Partha, as the eternal seed of all beings. I am the Reason of the Reason-endowed, the splendour of splendored things am I..... This divine illusion of Mine, caused by the

qualities, (of Matter and Spirit), is hard to pierce ; they who come to me cross over this illusion... Nor am I of all discovered, enveloped in My creative illusion. This deluded world knoweth Me not, the unborn, the imperishable. By the delusion of the pairs of opposites (*e. g.*, love and hate, joy and sorrow, light and darkness, gentleness and cruelty, birth and death, strength and weakness, wisdom and ignorance, motion and inertia) sprung from attraction and repulsion (or Love and Hate), O Bhàrata, all beings walk this universe wholly deluded, O Parantapa." (Bhagvad Gita VII, 6, 7, 10, 16, 25, and 27). "The indestructible, the supreme is the Eternal ; his essential nature is called Self-knowledge ; the emanation that causes the birth of beings is named Action ; knowledge of the Elements concerns My perishable nature, and knowledge of the Shining Ones (the Gods) concerns the life-giving energy ; the knowledge of sacrifice tells of Me, as wearing the body." (Ibid VIII, 3 and 4). "All beings, O Kaunteya, enter My lower nature at the end of a world-age ; at the beginning of every world-age again I emanate them. Hidden in Nature, which is Mine own, I emanate forth again and again all this multitude of beings, helpless, by the force of Nature." "I the oblation ; I the sacrifice ; I the ancestral offering ; I the fire-giving herb ; the mantra I ; I also the butter ; I the fire ; the burnt-offering I ; I the Father of universe, the Mother, the supporter the Grand-sire, the Holy One to be known, the Word of Power, and also the Rik, Sama, and Yajur (Vedas), the Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable. I give heat ; I hold back heat and send forth the rain ; immortality and also death, being and non-being am I, Arjuna..... I am indeed the enjoyer of all sacrifices, and also the Lord, but they (the worshippers of lower Gods) know Me not in essence, and hence they fall. They who worship the lower Gods go to them the Gods ; to the ancestors, the ancestor worshippers ; to the Elementals go those who sacrifice to the Elementals, but my worshippers come to Me." (Ibid IX, 7, 8, 16, to 19, 24 and 25). "He who knowth Me, unborn, beginningless, the great Lord of the world, he, among mortals without delusion, is liberated from all sin. Reason, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear, and also courage, harmlessness, equanimity, content, austerity, almsgiving, fame and obloquy, are the various characteristics of beings issuing from me..... I am the Generator of

all ; all evolves from Me ; understanding thus, the wise adore Me in rapt emotion..... I, O Gudakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings." (Ibid X, 3 to 5, 8 and 20.)

" Within Thy form, O God (Supreme), the (lower)
Gods I see,

All grades of beings with distinctive marks ;
Brahma, the Lord, upon His lotus throne,
The Rishis all and serpents the Divine.
With mouths, eyes, arms, breasts, multitudinous,
I see Thee everywhere, unbounded Form.
Beginning, middle, end, nor source of Thee,
Infinite Lord, infinite Form, I find ;
Shining, a mass of splendour everywhere,
With discus, mace, tiara, I behold :
Blazing as fire, as sun, dazzling the gaze,
From all sides in the sky immeasurable.
Lofty beyond all thought, unperishing,
Thou treasure-house supreme ; all-immanent,
Eternal Dharma's changeless guardian, Thou,
As immemorial-Man I think of Thee.
Nor source, nor midst, nor end ; infinite force,
Unnumbered arms, the sun and moon Thine eyes !
I see Thy face, as sacrificial fire
Blazing, its splendour burneth up the worlds,
By Thee alone are filled the earth, the heavens.
And all the regions that are stretched between ;
The triple worlds sink down, O mighty One,
Before Thine awful manifested Form.
To Thee the troops of Suras enter in,
Some with joined palms in awe invoking Thee :
Banded Maharishis, Siddhas, "Svasti !" cry,
Chanting Thy praises with resounding songs.
Rudras, Vāsus, Sadhyas, and Adityas,
Gandharvas, Yakhshas, Siddhas, Asuras,
In wondering multitudes beholding Thee.
Thy mighty Form, with many mouths and eyes,
Long-armed, with thighs and feet innumerate,
Vast-bosomed, set with many fearful teeth,
The worlds see terror-struck, as also I.
Radiant Thou touchest heaven; rainbow-hued,
With opened mouths and shining vast-orbed eyes.

My inmost self is quaking, having seen (this manifested form of Thine),

My strength is withered, Vishnu, and my peace.

Like Time's destroying flames I see Thy teeth,

Upstanding, spread in their expanded jaws ;

Naught know I, anywhere, no shelter find,

Mercy O God ! refuge of all the worlds !.....

On every side, all swallowing, fiery tongued,

Thou lickest up mankind, devouring all ;

Thy glory filleth space ; the universe

Is burning, Vishnu, with Thy blazing rays."

(Ibid XI, 15, et seq.)

"That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from Me. Permeating the soil, I support beings by My vital energy, and having become the delicious Soma, I nourish all plants. I having become the Fire of Life, take possession of the bodies of breathing things, and united with the life-breaths, I digest the four kinds of food. And I am seated in the hearts of all, and from Me (are) memory and wisdom and their absence. And that which is to be known in all the Vedas am I ; and I indeed (am) the Veda-knower and the author of the Vedanta." (Ibid XV, 12 to 15.)

Speaking of the worshipful love of the Lord, says Abbas Effendi, one of the leaders of Babi or Bahai movement "All beside love is but words.". He quotes with approval Farid-dudin Attar in this connection. "Leave infidelity to the infidel, and faith to the faithful ; a single particle of pain, *in Thy love*, is enough for the heart of Attar." "The whale of love swallows up the erudite in reason, and destroys the prudent in knowledge. It quaffs the 'seven seas ;' and yet the thirst of its heat is not allayed, and still it says 'Is there yet any more?'" "O Son of Light, forget all else save Me (the Supreme), and be comforted by My Spirit. This is from the essence of My Command ; therefore direct thyself to it. If thou lovest Me, turn away from thyself ; if My Will thou seekest, regard not thine own ; that thou mayst die in Me, and I live in thee..... My Love is in thee. Seek and thou wilt find Me near..... Why searchest thou for another than Me ? From the clay with Love I have kneaded thee ! Look thou to My Face and turn away from all save Me ; for My authority is eternal and shall never cease ; My Kingdom is lasting and shall not be over-thrown..... The temple of being (existence) is My Throne !

Purge it of everything, that I may descend therein to reign over it..... Thy heart is my home ; purify it for my Descent. Thy Spirit is My Outlook ; prepare it for My Manifestation..... Be blind, that is, to all save My Beauty. Be deaf, that is, to all except My Word. Be ignorant, that is, of all but My Knowledge. Thus shalt thou enter My Holy Presence, with pure eyes, keen ears and a mind undimmed..... Hast thou ever heard of the Beloved and the stranger dwelling in the same heart ? Therefore, send away the stranger, that the Beloved may enter Her Home. If thou desirest Me, desire no other than Me. If thou seekest My Beauty, withdraw thy glance from the people of the world ; for My Will and the will of another are like fire and water, which cannot be contained in the same mind and heart..... Take immortal cups from the hands of the cup-bearer of Oneness, and thou shalt become all-consciousness, and hear the inaudible utterance of Reality. Say, O worthless ones ! why have ye turned from My eternal, Holy Wine, to mortal water ?"..... Oneness, in its true significance is defined, by Abdul Baha Abbas, thus, ' that God *alone* should be realized as the One Power, that *animates* and *dominates all things* which are but manifestations of Its energy.' [We have elsewhere, called this *true* Pantheism. You may as well call it Theism, or Deism].

The Egyptian religion inculcated quite as emphatically, the worship of the Supreme. A study of the Egyptian religion convinces the reader that " the Egyptians (also) believed in One God, who was self-existent, immortal, invisible, eternal, omniscient, almighty, and inscrutable ; the maker of heavens and earth, and immortal ; the creator of the sky and the sea, men and women, animals and birds, fish and creeping things, trees and plants, and the incorporeal beings who are the messengers that fulfil his wish and work..... According to the Egyptians, God is One and alone, and none other existeth with Him ; God is the One, the One Who hath made *all* things. God is a *spirit*, the spirit of spirits, the great spirit of the Egyptians, the divine spirit,..... God is the father of beginnings. God is the eternal One, He is eternal and infinite, and endureth for ever and aye ; He hath endured for countless ages, and He shall endure to all eternity..... God is truth, and He *liveth* by truth, and He feedeth thereon. He is the King of truth, He resteth upon truth, He fashioneth truth, and He executeth truth throughout all the world..... God is father and mother, the father of fathers, and the mother of mothers. He beget-

têth, but was never begotten.....He is the father of the gods, and the father of the father of all deities; He made His *voice* (nâd, *ṛi*=logos, verbum) to sound, and the deities came into being, and the gods sprang into existence after He had spoken with His mouth..... God is merciful unto those who reverence Him, and He *heareth* him that calleth upon Him. He protecteth the weak against the strong, and He heareth the cry of him that is bound in fetters; He judgêth between the mighty and the weak. God *knoweth* him that knoweth Him, He rewardeth him that *serveth* Him, and He protecteth him that *followeth* Him."¹

8. With metrical songs, the outbursts of my full heart, that are well-known, with both hands uplifted in supplication, may I reach Thee, O Mazda. By means of righteousness and by means of the offerings of ceremonies, and by means of the efficacy of puremindedness, may I truly reach Thee, Thyself.

Commentary : Shall we now make friends with Sufis, at whose methods, we look askance? The full heart remembers but the one Beloved; seeks, and sees and greets Her everywhere; sings of Her, and lives only to be united with Her. Sufis are therefore, as we have seen, said to be Zarthoshtis, in effect, who revolted from the rather materialistic renderings of the teachings of the Prophet Mahomed, whose principal mission was to destroy the worship of idols, which was absorbing the attention not only of the ignorant, for whom it was originally meant, but of all the learned, pure and promising as well. They reverted to the ideal of Zoroastrianism,—the search after Ahura, and some of their leaders have for ever glorified our beloved Persian, with songs that the very angels would fain warble, in praise of the Master of the Mercy Seat. The offerings of ceremonies, which are sought to be cried down in our days, are proclaimed in the text, here, to be one of the steps, whereby to climb to Ahuramazda Himself. Well may the idle, the lost, blanch at the high place ceremonies find in this significant passage. May they have the understanding to discover their blunder, and the

ASPIRATIONS
TO REACH
AHURA.

1. Egyptian Religion, by E. A. Wallis Budge, M. A. Litt. D., D. Lit. The older Egyptian and Zarthushtrian religions seem quite obviously to have been drawn upon freely by the Christian Fathers, for the facts, images, words and doctrines, which now pass under the name of the Christian faith. To impartial students, Christianity appears to be a copy in great part of ancient world religions.

courage to correct it! Truly what the Lord has given us, we despise, though entirely sufficient, and what he has denied us out of boundless pity and compassion, that we hunt after and magnify! He guides us; we decline His proffered support. Wilfully, waywardly, self-willedly we run, each in his own fancied right direction, and no wonder the world seems to be topsy-turvy, mismanaged and misruled. When the horrible nightmare that we have conjured up, and that passes for worldly sapiency, is shaken off,—happy, serene and blessed, the mind then will lave in undefiled waters of omniscience. These are never barred to the lowly, disciplined, unselfish and religiously inclined mind. Let us recall here the scathing criticism of Beecher “A week filled up with selfishness, and the Sabbath stuffed full of religious exercise, will make a good Pharisee but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.”

9. Thy psalmist, O Ahura, may (I) reach Thee by means of those prayers, by dint of righteousness, by the way of actions begotten of pure-mindedness. As I am constant to the wish purely conceived by me, I desire that like a man with true wisdom, I might be a seeker after Thee, (and Thy) supplicant with submission.

SEEKER
AFTER
AHURA.

Commentary: The way towards Ahura has been shown. Here it is explained for the benefit of the stiff-necked, amongst intellectual beings, what ought to be the aspiration of the truly wise. To go in quest of the ‘Holy Grail,’ yea, the Holy of Holies, and to meekly resign oneself meanwhile to the dispensations of Providence, in all matters concerning one’s terrestrial and mundane affairs, is the practical solution, of what to the uninformed seems to defy solution. The enlightened know too well, that whatever befalls, befalls because it is just and proper, helpful and deserved, and that nothing happens without the consent, cognizance and active support of the Mighty Lords that have been entrusted by the Father, the Ancient of all Ancients, with the scales of Justice and the nectar-fount of Mercy. Bowing then to the external conditions, hard or soft, is the allegiance that reason pays to the just ways of providence.

10. Whatever actions I do through them (prayers, righteousness and pure motive and deeds) successively,

will appear in people's sight as worthy of honor, because of pure-mindedness.

O pure Ahura, the stars, the Sun, the dawn—revolve for Thy glory.

Commentary: The first portion of the verse, accentuates the purity of the motive, which is most indispensable. Then the significant fact is noted that the great revolutions of the hosts of the firmament but evidence the glory of Ahura.

PURE-MIND-
EDNESS.
AHURA'S
GLORY SUNG.

11, O Mazda, so long as I have strength and power through purity, I shall be known as a singer of Thy praises, as I have been from the first.

The desire of the doers of righteous actions, which is of the highest grade, the Creator of the world fulfils, because of their pure-mindedness.

Commentary: The promise is here given that the truly devoted, who have pure aspirations, finally attain to their aims, as such is the law. It is very well said by Bishop Hall "There is no enemy that can hurt us, but by our own hands. Satan could not hurt us, if our own corruption betrayed us not; afflictions cannot hurt us, without our own impatience."

PRAISES.
DIVINE
COMPACT.

Vohu Kshathra Gatha.

YASNA LI.

O! Holy Gathas be you praised!

1. Good authority which is a wealth to be chosen and very helpful, spreads prosperity, happiness and so on, because of righteousness and pure actions.

O! Mazda, whatever now is best for us, let us do.

GOOD
AUTHORITY.

Commentary : Here we find narrated the blessings of authority, well used, by the pure. The Christ gave an injunction that those invested with larger responsibility have a heavier burden, which they must carry well. "And that servant which *knew* his lord's will, and prepared not himself (to carry it out), neither did according to his will, shall be beaten with *many* stripes. But he that *knew not*, and did commit things worthy of stripes, shall be beaten with *few* stripes (only). For unto whomsoever much is given, of him shall be *much* required; and to whom men have committed much, of him they will (be entitled to) ask the more." "For I say unto you, that unto every one which hath (grace etc, well-used) shall be given; and from him that hath not, even that he hath shall be taken away from him." (St. Luke XII. 47 & 48, XIX. 26.) There is a prayer also at the end, that no individual's wish might interfere with the will of Mazda in regard to Zarthushtro, and each of us, and that the mission of our birth might be fulfilled. It is the usual cry of one drawn away into careers, different from the one for which he seems to have been carved out, simply by the necessities of earthly existence. The wish may also be construed as one for freeing oneself from worldly preoccupations, to accomplish the higher union, which strikes the heart as more important and desirable.

2. For righteousness, O Mazda Ahura, I hold Thee of the first rank, and Thee too, O (Spenta) Armaiti.

Grant me the fulfilment of desires. Give us the reward of benefits, for prayers offered with a pure mind.

MAZDA
AHURA AND
ARMAITI,
FULFIL
DESIRES.

Commentary : When motives are pure, that is, unselfish, the prayer reduces itself to a blessing calling down Ahura's mercy especially upon the suffering and the needy. True prayers consist in wishing progress, prosperity and peace of

mind, to all, and power to the good. Zarthushtra's and every Zarthoshti's prayers have been and have to be modelled, respectively, on this type. The asking for personal advantages reduces prayers to a sort of barter, of a nature thoroughly materialistic, and carried to an extreme, quite degrading. For have we not, every one of us, enough to be thankful for, to praise the Lord for, that we should ever be invoking Oliver-Twist-wise, the Mighty One for more and more, of earthly redundancies day after day, and morn after morn ?

Of Lord Jesus it is said "And he went into the temple, and began to cast out them that sold therein, and them that bought ; saying unto them, It is written, My house is the house of *prayer*: but ye have made it a den of thieves. And he taught daily in the temple. *But* the chief priests and the scribes and the chief of the people sought to destroy him, and could *not* find what they might do: for *all* the people were *very attentive* to hear *him*." (St. Luke XIX. 45 to 48.) Thus Lord Jesus drove away those that made worldly profit out of prayers, and with pure justice ! The greater was the reason, since those that offered such prayers, were priests who ought to be the guides of the laity.

3. Those who by deeds, purity, (truthful) tongue, and pure-minded prayers, O Ahura, hold Thee as Head, (and) whose first lightbearer O Mazda, Thou art, they because of glory, will *merge* in Thee.

Commentary : Ahura has to be recognised as our Leader and not as unapproachable. The Head can be only of the same order as the following. Ergo, man is of the same order as God. Next, to make this quite clear, the promise is made that the glorious ones that have unified Their wills with Ahura's, will merge in Mazda. So be it ! "The end of our existence here is that we may be more God-like ; and we shall become so by being more manly in the world ; and we are placed here to grow strong and noble, and not merely to enjoy," remarks Beecher. Goulburn advises us thus, "Try to draw down God into your daily work ; consult Him about it ; offer it to Him as a contribution to His service ; ask Him to help you in it ; do it as to the Lord and not unto men ; refer to Him in your temptations."

TRUTHFUL-
NESS.
MERGER IN
MAZDA.

As regards the necessity for truthfulness, we can do no better than quote the exquisite Legend of Satyakama, which appeals most powerfully to the devotees :—

Satyakama, truth-beloving,
 Whom the poor Jabala bore,
 Felt a longing love for knowledge,
 Hidden truth and highest lore.
 And he came unto his mother,
 Asked her of his father's name,
 "Mother, I would be a student,
 Tell me from what line I came."
 Poor Jabala, erring woman,
 Spake in shame but spake the truth,
 "Sinfully I lived and wandered,
 And I bore thee in my youth.
 And I know not of thy father,
 Know not of what line thou art,
 Take thy surname from thy mother,
 Offspring of her erring heart."
 Humbled by the sad recital,
 To Gautama went the youth,
 "I would be a student, Father,
 For I wish to know the truth."
 Gautama with kindly greetings,
 Asked the student whence he came,
 "Tell me of what line thou comest,
 Tell me what may be thy name."
 Satyakama, truth-beloving,
 Spake in shame but spake the truth ;
 "Sinfully my mother wandered,
 And she bore me in her youth ;
 Scarce I know who be my father,
 Scarcely of what line I came,
 Poor Jabala is my mother,
 And Jabala be my name."
 "Hold, my friend and faithful student,"
 Spake the sage unto the youth,
 "By thy worth thou art a Brahman,
 For thou darest speak the truth,
 Go and fetch the sacred fuel ;
 I will teach thee lessons high,
 Sacred learning of our fathers,
 For thy accents shaped *no lie*!"

Satyakama brought the fuel,
 Was a student young and brave,
 And he kept his teacher's cattle,
 Served his teacher as his slave.
 And in field and pathless jungle
 Still he pondered as he went,
 Nature to his eager question
 Helping light and guidance lent.
 From the bull so strong and sturdy
 Of the herd he tended well,
 From the red and flaming faggot
 Lighted when the evening fell,
 From the gay and bright flamingo
 As it sailed accross the sky,
 From the diver-bird so beauteous,
 Clad in plumes of rainbow'dye,
 From the thoughts that rose within him,
 When he sat without a friend,
 When the evening fire he lighted
 And the catttle he had panued,
 From each high and humble object,
 Came its meaning to the youth,
 From the secret lamp of Nature,
 Flashed on him the light of Truth.
 And he came to sage Gautama
 With a bright and beaming face,
 Sacred truth and holy wisdom,
 Brings its gladness and its grace.
 "Lo! a light is 'on thy forehead,
 Does thou then of BRAHMA know?
 Only those who know the True One.
 With such inward gladness glow!"
 "Father, I have sought to fathqm,"
 Softly answered thus the youth,
 "From the objects of creation,
 Not from man, the highest truth.
 Boundless space and vault of azure,
 Sky and earth and ocean broad,
 Sun and moon and soul immortal,
 All is BRAHMA, All is GOD!"¹

4. Where is the rule of goodness? In what direction

1. Indian poetry, by Romesh C. Dutt, C.I.E.

can forgiveness be? To what side righteousness (and) prosperity turn their footsteps? Wherein is the best puremindedness? Where, O Mazda is Thy rule?

DEEP;
QUESTIONING.

Commentary: Ervad Kavasji Edulji Kinga gives the following replies seriatim. In the next world; By deeds of benevolence and sacrifice; To the person who despises untruth and pride; In wishing no one ill; Over the whole creation. These questions are quite natural to every thoughtful soul, and he seeks solutions and gets them when in earnest, and when pure. Prayers consist truly in asking for light about such profound matters, and Zarthushtra puts us in mind of the problems that have to be faced by each of us, individually, but definitely and resolutely. No one else's replies entirely convince us, and we have to realize the truth thereof by personal experience. The following stanza helps us to solve these questions.

5. The industrious (man), who because of his actions, purity and humility is wise, sets these questions, so that (having got them answered) he might by righteousness bring prosperity to the world. Who (being) powerful and moral, looks upon the true leader, with veneration, consonant to the law of justice.

INDUSTRY;
PURITY;
HUMILITY;
LEADER.

Commentary: Industry is again belauded here as has been done repeatedly before. This is so for evident reasons as "Indifferent laziness never wrote great works, nor thought out striking inventions, nor reared the solemn architecture that awed the soul, nor breathed sublime music, nor painted glorious pictures, nor undertook heroic philanthropies". Prayers are for help to solve problems of existence, and the solution is asked for, to bring prosperity and happiness to the world, not to satisfy idle inquisitiveness, which often passes for scholarship. Veneration comes to every pure soul, because he understands and recognizes that there are others superior to himself, yea, vastly so, and in numbers that beat the understanding, both in purity, greatness, love, forgiveness, kindness and self-sacrifice. The Good Law insists that each inferior being shall revere the superior, and that in return each superior shall guide and protect the inferior.

6. Whosoever, with a view to please (Ahura Mazda), praises Him with offerings, him Ahura Mazda out of

His Almightiness gives better than good. Whereas whoso does not offer prayers, he shall surely come to worse than bad, at the final end of the world.

Commentary: Prayers and ceremonial offerings are shown to be so valuable, in enabling the devotee to get not ordinary, earthly possessions, but something much superior, viz: divine truths, and the divine Goal.

PRAISES
WITH OFFER-
INGS. SHUK-
ING OF
PRAYERS.

Immortality of the spirit is a doctrine common to all eastern religions. One of the most ancient of them, the Egyptian, declares "that the entity of a man consists of body, double, soul, heart, spiritual intelligence or spirit, power, shadow, and name. These eight parts may be reduced to three by leaving out of consideration the double, heart, power, shadow, and name.....we may then say that a man consists of body, soul and spirit. But do all three rise, and live in the world beyond the grave? The Egyptian texts answer this question definitely; the soul and the spirit of the righteous pass from the body and live with the beatified, and the good in heaven; but the physical body does not rise again (though mummified), and it was believed never to leave the tomb..... The Egyptian deceased is described as saying "My soul is God, my soul is eternity."

7. O divine Mazda, spreader of great prosperity, Thou who hast created animals, water and vegetation, bestow on me in virtue of pure mind, health and immortality, strength, power and wisdom about religion.

Commentary: Here as elsewhere, the benefits that flow from a pure mind are described. It is indeed idle to expect these advantages, all combined to come to any one who has not a pure mind, which is the keynote to progress. Even the highest truths of religion are revealed to the pure-minded, whilst the insolent and the impure go on regarding all of them, as chimerical and phantasmagoric. What more effectual method is there of misleading themselves or rather of depriving themselves of progress, than denying that any progress is possible, in that direction, to look wherein they have yet not

HEALTH,
IMMORTA-
LITY, POWER,
WISDOM.

1. Egyptian Religion by E. A. Wallis Budge, M.A.

got the very organ of vision and investigation¹? Pitiable is the wretchedness of the spiritually blind, or rather those whose eyes are blinded, the manufacture of which sort of commodity is carried on apace by the 'soul-killing' training of modern days. Hopelessly they grope through life, without a rudder, without a compass, without a chart, without a destination, without joy, without assurance, without any antidote for the stings of circumstances, more like drifting logs, than like aught else. As regards the boon of health promised to us in the text, says Baxter: "They that have tried health and sickness know what a help it is in every work of God, to have a healthful body and cheerful spirits, and an alacrity and promptitude to obey the mind." We learn what is quiet but resolute power, from the following views of F. W. Farrar and Buxton. "We often do more good by our sympathy than by our labours, and render to the world a more lasting service by absence of jealousy and recognition of merit, than we could ever attain by the straining efforts of personal ambition." "The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant, is energy, invincible, determination, a purpose once fixed, and death or victory."

8. O Mazda verily I shall proclaim Thy (Laws), because man ought to teach a thinking person that punishment awaits the evil one, and happiness will perch upon the supporter of purity. Whoever preaches the beauties of Mathras to a man of wise understanding, remains himself truly blissful.

LAWS.
MATHRAS.

Commentary: What a world of change would be worked in the life of every individual, could we convince him that each lie, each fleeting outburst of anger, jealousy, revenge, malice, each wicked word and deed, will inexorably bring in its train a similar lie, fraud, violence by anger, jealousy, revenge and malice, as ordained by Providence, as automatically as the pointing of a loaded revolver towards the heart and pulling its trigger, would draw the nerve-racking, bone-shattering

1. We would, in this connection, recommend a study of the latest works of Mr. Bergson, entitled 'Creative Evolution' and so forth. Mr. Bergson is a leading European philosopher of our day, who powerfully urges that besides the intellect there is intuition, the former confining itself to *matter*, the latter extending to the *spirit*, and being quite distinct from the intellect:

bullet towards that central temple of the human anatomy ! If we could make ourselves believe and grasp the fact—that each humble act of loving service, whether by a gentle word, a kindly look, or a homely helpful deed, to any of God's creature, is a gem gathered as a harvest of this life, and stored away in the treasury, absolutely secure from spoliation and danger of extinction by flint or fire, ready to be returned to us in due time, to relieve life's dreariness, when we feel much smothered by it, in the course of our schooling in this nether existence—which of us would lose the opportunity of well stocking his impregnable safes with such jewels? But both these propositions appear to most persons as mere makeshifts of shrewd men, to keep humanity moral and straight, having nothing like the force of natural law behind them. They can understand that fire burns and avoid it, but they are yet too dense to comprehend the working of a similar law on the mental and moral and spiritual planes. Their hasty and superficial generalizations from some experiences of life, have made them doubtful as to the existence of this law. Next, the text takes us over the duty of preaching to the people, who have understanding (not, it seems, indiscriminately), and assures us of happiness by the very act of popularizing religious teachings, and giving the bread of wisdom to the storm-tossed, starving pilgrims in this world. We are here reminded of a previous passage "Happiness comes to him, who spreads happiness." Altruism of to-day is a shadow merely, of this living truth, as the impetus to practise it is entirely absent, when presently self-seeking is constituted the highest virtue, instead of being vetoed as the most abominable vice for a man, on the return journey towards his Maker.

9. O Mazda, Thou discloseth the two warriors, through Thy burning fire, and Thy melting iron, and having published the proofs, in either world Thou chastiseth the sinful and blesseth the moral.

Commentary: It is believed that here an allusion is made to ordeals in the ancient times, when supposed criminals were required to pass through blazing areas of fire, and allow melted iron to be poured on their bodies, instead of being put upon their defence through long-headed lawyers, in the fashion of our times. Here and there we find a record of such a sort of trial. However the text could not seriously mean this rough

JUSTICE.

and ready mode of dispensing justice ! Heaven's scales are fair and Heaven's eyes are all-penetrating. They do not need to be supplemented by such dubious means of ascertaining the truth. The translation or interpretation of the text seems to be defective, or what is less probable, the text perhaps has been corrupted or interpolated. Remember Ardibehesht guards Fire as well as the Universal Laws.

10. That man, O Mazda, who contravening this (religious teaching), intends to injure me, is himself the progeny of the creation of Druja. Such (men) are wicked. For myself, I praise righteousness. (O Ahura) in return for true prayers (addressed) to Thee, may righteousness be acquired (by me).

WICKEDNESS
AND THE
REVERSE.

Commentary : Zarthusstra is seen here proclaiming, that whosoever, heedless of the mighty signs he has shown in proof of his high mission from Ahura, means to injure him yet, is a rebel against the Most High, and necessarily evil. The world will for long æons of time repeat this ungrateful policy towards its best lovers and friends, and we, who have read history, might well recognize that messengers of lesser degree, who bring credentials for Their right to speak with authority, are receiving even this day, a similar treatment at the hands of our fellow-men. Bab, a like messenger was cruelly persecuted in Iran, about half a century ago. In every clime and almost in every age, some such Great One has come to keep the Divine Spark burning, and the Divine Ideals strongly before our dim eyes. But their opponents, whom Zarthusstra has included amongst the creation of Druja, that is the lying One, have surely arisen and succeeded in making a diversion in favour of unbelief or non-belief. How many of the Zarthostis of to-day have acquired such an attitude, it is not difficult to estimate. Zarthusstra winds up* with the expression, that the prayers He has been offering, have been sent up for the purpose of getting strengthened in righteousness, not for selfish ends.

11. Which man O Mazda (is) the true friend of Spitman Zarthusstra ? Or who had righteously set questions (about religion) ? Through whom can perfect pure-mindedness (be gained) ? Or which pure-minded, sincere (man has been) known for (that) stupendous task ?

Commentary : These questions do not appear to fit in well at this juncture. May be, the passage has not been properly apprehended. We can answer thus,—Zarthushtre's true friend is one who obeys Ahura's laws: the earnest disciples always question about religious mysteries: perfect pure-mindedness can be gained by the help of the Great Master of each Religion: that pure-minded sincere one is known to be destined to achieve his aim, who totally sacrifices his personal self to the one Universal Self.

12. Spitman Zarthushtre, who has in this (time) attained to the high rank of prophetship, (Him) verily the sodomites and the irreligious, these two, do not please, on (this) earthly bridge. Because of (their) impure (abuse of) power, Him truly they annoy.

Commentary : In our times the second of these sins, irreligion, is exalted into acuteness, sagacity and 'Scientific uprightness.' The Dasturs and Mobeds of this ancient Religion, who find such blasphemous views not merely prevalent, but actively propagated under the name of education and 'reform,'—that terribly abused little word—have a heavy responsibility to discharge! Ask these 'reforming' new fangled, self-styled, religionists, whether the 'spirit' of Zarthushtre's teachings is to sow broadcast, irreligion, rank atheism, and agnosticism,—which usually is but a disguise for complete ignorance, and whether they would be able to interpret the present passage to the 'fanatic,' 'misguided,' 'orthodox' crowd of Zarthushtis, whom they affect to pity? Heretics, who flout the very name of religion, are, sometimes even now, posing as savants and scholars not of the language, but on all points of religion. We dedicate this beautiful strophe and the following to them. May they know what irreligion means, and learning it, may they be granted the grace to avoid it!

13. The religious path of the righteous, unquestionably surpasses that of the wicked (irreligious); whose (the wicked one's) soul longs to reach over the celebrated Chinvat Bridge towards the righteous path, and (failing,) because of her deeds and tongue, is struck with great remorse.

Commentary : Two forces are let loose in every heart, to start with. Both the sides have to be known intimately, the

QUESTIONS.

SODOMITES,
AND THE
IRRELIGIOUS.POWER OF
RELIGION.

evil and the good. Matter has its charms and temptations, and the spirit has its blandishments. Both tug and pull at the poor individual ego that is journeying Godward, and distract him. Sometimes the one, and sometimes the other of these contending forces, gains ground. The victory, however, after the horrible pains that follow the attractions of matter have been undergone, begins, and it is completed, when matter having been thoroughly understood, is cast off as a delusion, wherein the One, All-powerful Spirit had cloaked himself for immeasurable periods of time, (which after all count for nothing compared to eternity), and worked for sport and the achievement of self-realization, and the acquisition of a true idea of the power and potency of 'Self.' So we see that eventually the righteous path leading spiritwards thrusts into oblivion the wicked path. Repentance overtakes the unholy, and when it comes, that is the only promise of their reform.

14. Karpas cannot form friendship fraught with gifts, or accomplish any worthy act. Neither by their deeds, nor by their advice, do they teach the care of cattle. Because of such method of theirs they will in the end march towards the abode of Druja,

KARPAS. Commentary : The comradeship of Karpas brings in its train no good, but only a crop of vices and impiety. One of their highest sins is that they do not inculcate the care (and preservation) of cattle. We can judge now of the 'spirit' of Zoroastrianism. Does it support the killing of cattle for food, when it condemns those who do not *care* for cattle, as great sinners? Their end will be the abode of Druja for vast ages, till they are again given a chance, and choose the better part of love and mercy. If we understand Geush (translated 'cattle') to mean all the Existences in the universe, as we very well may, the sweep of the principle becomes magnificent.

15. That reward which Zarthushttra has from the first reserved for Magavs (the truly *initiated*), that to ye (Zarthoshtis) will be awarded, with blessings, by reason of (your) pure-mindedness and righteousness. (That reward is) Garoneman, wherein Ahura Mazda entered foremost of all.

MAGI'S
REWARD

Commentary : Here is proclaimed the Good Law, that whosoever follows the holy Path, finds the same goal. Garone-

man appears (as we have discussed at a previous juncture) to be no abode, as Ahura the Supreme Lord, who is everywhere, cannot be contained in a particular place. Besides Spirit cannot be bounded. Ahura is everywhere, where we can conceive space to be. Garoneman must rather be a *state* of the highest consciousness, and this is available for all the righteous, without exception.

16. King Gushtasp has realized the truths of the wisdom acquired by his pure motives, by dint of moral conduct and just government. He is a wise and beneficent ruler. He will do us good. .

KING
GUSHTASP.

Commentary : We have here an example of actual realization of the mighty mysteries, through the treading of the path. There is no need to break bones and rend flesh and shed blood, for uniting ourselves with our silent Self, Ahura, all-pervading. Without question this known instance of realization, must do incalculable benefit to the rest of the world, whereof many are seekers, on various stages of the arduous and long path ! And no wonder from such a one great good is expected by the text writer. Saith the Lord, " Fourfold in division are the righteous ones, who worship Me, O Arjuna ; the suffering, the seeker for knowledge, the self-interested, and the *wise*, O Lord of the Bharatas. Of these the *wise*, constantly harmonised, worshipping the One, is the *best* ; I am supremely dear to the wise, and he is *dear* to Me. Noble are all these, but I hold the wise as verily Myself ; he self-united is fixed on Me, the highest path. At the close of many births the man full of wisdom cometh unto Me : " Vasudeva (Sri Krishna) is all," saith he, the Mahatma, very difficult to find." (Bhagvad Gita VII, 16 to 19). " Constancy in the wisdom of the (spirit) self, understanding of the object of essential wisdom, that is declared to be wisdom ; all against it is ignorance." (Ibid. XIII, 11).

17. Frashostar of the Habub family has shown me his high-placed body. If all powerful Mazda Ahura should give me his (such) delightful (body) for the good religion, it would be well. Sing praises for the sake of obtaining righteousness.

Commentary : Some Translators explain that this is a reference to Frashostar's daughter, whom Zarthushtre is alleged to have wanted to wed, for getting influence to spread the

FRASHOSTAR.

religion. That is an inference only. More light is needed for explaining properly the verse. Perhaps Zarthusstra desires to have the help of Frashostar's developed personality, for the more powerful propagation of His religion. If so, he, of course, got what he desires here.

18. Jamasp Hakim of the Habub family wishes for wisdom and celerity, authority acquired through righteousness, and purity of motives to his heart's satisfaction.

Whatever pleases Thee, O Ahura Mazda, that give me.

JAMASP
HAKIM.

Commentary : Here again there is some confusion by the introduction of proper names, which seem to have some force not easily cognizable. May be, Jamasp is held out as the ideal disciple, whose wishes must be copied. At least the passage does not purport to be a history, (though modern scholars in their eagerness to make something out of the bits of scriptures left by Providence in our hands, do take that view emphatically), and the names might conceivably have some hidden meaning, as we have seen already. However, even taking the view of the modern savants, in a book divinely revealed, several methods of interpretation called 'keys' exist, as indicated before, and the astronomical, astrological, psychological, physiological, esoteric, etc 'key,' lost to us, might, if applied to the Gathas, make the very proper names yield divers illuminating propositions, explaining Nature.

19. O Maidyomah of the family of Spitman ! Whoever having become well-versed or *initiated* through religion, and having shown his *love* towards the inhabitants of the world, and (having) become purer by his life's work, proclaims Mazda's law, is reckoned to have been devoted to us.

MAIDYOMAH.

Commentary : As before, there does not seem to be any special reason for introducing an exclamation, O Maidyomah ! The rest of the passage elaborately states the qualifications of a preacher, and the position the preaching by a qualified person holds in the estimation of the great Founder of Religion. Verily the priest is but a viceroy of the prophet on earth, and were he as pureminded, loving and self-abnegating as his principal, he would be a living power of great glory. When he reduces himself to a hireling, preaching but to keep himself in comfort, along with a family, he becomes the tradesman, whom Christ whipped out of the holy temple, as being there out of place

there. There have been Mobeds from dim antiquity till now, who simple and poor, have commanded the respect and gratitude of their fold, because the fire of their life has burnt purely, and their faith in the mystic powers of the divine Spirit, has led them to actually acquire some, in large or small degree.

20. You (Ameshaspendas), who all have the same will, grant us happiness in compensation for righteousness, pure motives and prayers. (May we be) eager seekers of Mazda's bliss, (and may we) remember Him with humility !

Commentary : Here the Ameshaspendas have been invoked, in the first instance, instead of Ahura as usual. The aspiration that is earnest and enthusiastic is rewarded with the bliss ('ānanda') that is Ahura's own. We have been favoured with a glimpse of what happiness means by Sri Krishna. "He whose self is *unattached* to external contacts, and findeth joy in the self, having the self harmonized with the eternal by yoga, enjoys happiness exempt from decay. The delights that are (sense) contact born, they are *verily* wombs of *pain*, for they have beginning and ending, O Kaunteya; not in them may rejoice the wise. He who is able to endure (overcome) here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonized, he is a *happy* man. He who is happy *within*, who rejoiceth *within*, who is illuminated *within*, that Yogi, becoming the eternal, goeth to the Peace of the eternal Rishis. Their sins destroyed, their duality removed, their senses controlled, intent upon the welfare of *all beings*, obtain the Peace of the eternal. The Peace of the eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts." (Bhagvad Gita V. 21 to 26). But humility is essential, even though man is fundamentally divine. The potency of this humility has ere now been dwelt upon sufficiently.

AMESHA-
SPENDAS.
HUMBLE
PRAYERS.

21. The man with completely pure mind, himself brings prosperity to the world by his wisdom, speech and action. Owing to his religiousness Mazda Ahura awards him happiness-bringing righteousness, and owing to his pure intention, authority. This good blessing I ask for.

PURE MIND. **Commentary :** The pure-minded person is a help to the
AUTHORITY. whole universe. Sitting in a corner of the world, he is yet a
gigantic influence, not exteriorly of course, but on the Minoi
planes. Good Providence is too glad to choose as an authori-
ty, one who is pure-motived. Such a one is yet not commonly
available.

22. Of those of the past and present times, those
who are best in performing the Yezeshne ceremony with
purity, are known to Mazda Ahura ; them I remember in
their own names, and with true love may I reach near
them !

THE PER- **Commentary :** Here the great ones who perform this
FORMERS OF mighty ritual of Yezeshne, knowing its meaning, and its effects,
YĒZESHNE. are remembered with veneration. Each Zarthoshti aspires to
reach these advanced beings. But this can only be done by true
love, and not by fear, or hypocritical or servile imitation.

Vahishtoisht Gatha.

YASNA LIH.

O holy Gathas obeisance to Ye!

1. Spitman Zarthusstra's highest wishes were realized, when Mazda Ahura gave Him two gifts because of His righteousness, (to wit) (1) a pure life for aye, and (2) (this, that) those that used to injure Him, began to aspire to learn the words and deeds enjoined by the good religion.

Commentary: To acquire gift number one, practically comes to the overpowering of the Lower Self by the Higher, finally and conclusively. Then the Higher Self is left untrammelled and serene, to do the will of Its Father in Heaven. Till this stage is reached, with varying fortunes the inward battle is fought, and man rises and falls alternately, and uncertain as to himself, is tortured beyond endurance by the recollection of his backslidings, and repentant and sore. He is anxious and diffident. He succumbs when the trial is overwhelming. His despondent moods are many and long. He feels ashamed of himself, and his humility then advances with rapid strides. He learns, thus, patience and moderation, and recognizes the goodness of Providence in seeking to take us upwards by slow and short flights, and without overtaxing our weak breath and faith. After the stage of equanimity is reached, an immortal life as prayed for in the text, is both useful and desirable.

PURE, IMMORTAL LIFE.
THE IMPURE
WON OVER.

The following legend of Maitreyi well indicates what supreme wisdom, a true longing for immortal life, leads an aspirant to:—

Unto her, his well-beloved,
Maitreyi his pious wife,
Spake the saintly Yajna-valkya,
When he took to forest life.

“ Worldly wealth and every object
Now I leave behind my fair,
Hatayani takes her portion,
Thou, Maitreyi, take thy share.”

"Worldly wealth and precious objects,"
Asked the pious-hearted wife,
"Will they lead to my salvation,
Lead me to immortal life?"

"Nay, they lead not to salvation,
Lead not to a higher state,
But the life the rich man liveth
Shall be, dear-loved wife, thy fate."

"But the life the rich man liveth
Unto me, my lord, were vain,
Teach me that which works salvation,
Life immortal I would gain."

"Ever dear, my sweet Maitreyi,
Dearer now art thou to me,
And the wealth that works salvation,
I will leave that wealth to thee!

Love of man and faithful woman,
Ties that friends with friends combine,
Love of parents and of children,
Tendence of our flocks and kine;

Love of every outward object
Of our inner love is part,—
Love thy self, and all creation
Claims a portion of thy heart!

Sound the drum, a music issues,
Can you grasp the sound so bold?
Blow the conch at festive season,
Can you that soft utterance hold?

Strike the harp-string deep resounding,
Can you touch its voice profound?
Stop the drum, the conch, the harp-string,
And you stop the uttered sound!

Thus through self within your bosom,
Outer nature you control,
For your self is kin to nature,
Portion of the Mighty Soul.

From the fire a deep cloud issues,
Various-shaped it floats on high,
From the Mighty Soul thus issue
Forms that people earth and sky!

He breathed forth the vast creation,
 Vedas, Shastras, all are His,
 Sense and sight and self within us,
 Worlds and mountains and the seas.

He is like the tintless crystal,
 Shapeless, viewless, dark and dim,
 Spring from Him all shapes in nature,
 All the worlds will merge in Him?"

"But my love!" exclaimed Maitreyi,
 "Pardon if I somewhat fail,
 Weak is woman's sense and reason,
 And obscure the truth you tell."

"Not so," Yajna-valkya answered,
 "Know a part, you grasp the whole,
 Clear as is the sun at midday
 Is the Universal Soul.

All the outer worlds pervading,
 And the orbs that ceaseless roll,
 All the cosmic force directing,
 Is the Universal Soul.

All unseen, but manifested
 In the sky and earth so broad,
 All-surveying, ever present,
 He is BRAHMA, He is GOD!" 1.

The text emphatically blesses the conquest of and repentance by His enemies, through the Prophet's love and light.

2. Now, when with good thoughts, words and deeds, with *faith* in the Science of Religion and in the prayers coupled with ceremonies, (they are anxious to sing) Mazda's glory, (then) the acceptors of Spitman Zarthushttra's religion, Kai Gushtasp and Farshostar enlightened about the religion, will teach them, the ways of righteousness, (that is), Soshyant's religion, which *Ahura* made.

Commentary : Zarthushttra appears to leave now the propagation of His religion to His illumined and trusted followers, Kai Gushtasp and Farshostar. It is most significant to note, that this religion is known as Mazdyasnism, Zoroastrianism as

FAITH,
 PRAYERS,
 SOSHYANT'S
 RELIGION.

1. Indian Poetry, by Romesh Chunder Dutt, C. I. E.

well as Ahura's and Soshyant's religion. The last appellation we find occurring in the present verses. Let us fully grasp its meaning. Soshyants have been ever coming to the earth, since its occupation by man, perhaps millions upon millions of years ago. We have also seen that the Gathas look forward to the coming of others of them in the future. Now we might well ponder over the phrase "Soshyant's religion." Zarthusstra is not given the sole burden of teaching all the times and all the peoples of the world. The reason is obvious. History fades and figures fade, and with them crumbles the faith reared by personages whose memory has become obscured by hoary age, and confounded by conflict ing accounts of meddlesome newcomers. This weakness of men is, by all means, known to the Higher Guides, and They have provided against the fatal consequences thereof, by decreeing that at certain intervals, deemed best by Themselves, the ancient faith or wisdom should be revived by High Beings, to be known as Soshyants or Saviours. What man calling himself Zarthosti, dare then affirm, that every possible truth must be sought for in the disclosures made even by Zarthusstra Himself, were it possible to recover every scrap of His divine revelations? What need is there either to expect all this, after the promise that has been avowedly as well as impliedly given in the Gathas, that the Soshyants have come, and will come for keeping the world's evolution on the right track ?

"The 'Bab' (lit. the Door) believed emphatically that in the past *whenever* there was need, God raised up a Prophet (Soshyant) on the earth, bearing a book containing a Divine Revelation; and that He will do the same in the future, *whenever* there is need." He urged that "nothing throughout history has been more painfully demonstrated than the (vain) barriers to (universal) brotherhood built up by the (senseless) rivalry of religions; a rivalry often more emphasized than softened by missionary zeal." Bab's follower Mirza Husin Ali, known as Baha-ullah, continued Bab's work and he "did not profess to be the creator of a *new* creed or to plant the roots of a new religion. On the contrary, he taught that *all religions* sprang from the Divine Root. He desired rather to revoice the utterance of those divinely appointed ones, on whose words and authority the religions of the world were based. This new utterance was indispensable to the welfare of the world, for people had become careless and given over to laxity of thought and life.

Every man was bidden *to remain in alliance with that form of faith* in which he found himself, but to break through the encrustations, that had hidden its power and beauty. The true spirit of the founder of the faith would then again become recognized, and the believer was urged to follow and obey that spirit in sincerity.”¹

3. O Thou Pouru-Chisti of the family of Haichatasp, O thou of the descent of Spitman, the youngest of Zar-thustra's daughters ! Mazda has appointed as thy leader him, who has become faithfully attached to pure-mindedness and righteousness ; consequently continue to take counsel with him, and by thy perfectly pure mind, go on conducting thyself wisely, by thy exceedingly righteous understanding.

Commentary : It is said that here an allusion is made to **POURUCHISTI**, Jamasp, the brother of Farshostar, to whom Pouruchisti is stated to have been wedded ! The latter portion of the strophe, as usual, does not support the view, that here there was meant, merely an exhortation to Pouru-Chisti to obey and be guided by her husband ! The last phrase enjoins adherence to the dictates of holy pure-mindedness. So the leader appointed over Pouri-Chisti might be some high authority. Pouru-Chisti means “One with perfect or full wisdom.” That meaning suits the context best, and ‘Daughters’ is most probably metaphorical for *inherited* wisdom, or female disciples.

4. (The reply is) Indeed I shall love him and shall enter into a rivalry.

Whoever, being pure, shall remain faithful to her father, to her husband, to her tribe, to her family, (and) to pious men, the wishes of her pure heart will be wholly fulfilled, and Mazda Ahura will grant her the Abode of (Celestial) Songs, for ever, because of her good intentions !

Commentary : Here we find woman's duties described, and her position portrayed as high as man's. She is not ‘soulless,’ nor inferior to man. Of course, her sphere is distinct, and rightly and wisely so, for bringing about a division of labor. But she carries out the will of her Lord by perfect execution of her

**THE TRUE
WOMAN.**

1. The Splendour of God, (in the Wisdom of the East Series).

duties (Dharma). In this she does exactly what man does, apart from the difference in the nature of the work itself. In the Court of the Most High the distinctions of class, creed and manly and womanly work, do not hold good, and whoever submerges his or her will in Ahura's, and works his or her level best, not for himself or herself, but for carrying out that will, is deemed to be faithful, and fit to find a seat in that Court.

5. To the maids that are marrying and to you, I say the following words of advice. Pay attention to these (words) of mine.

"Having educated yourselves under faithful persons, attain to the life of puremindedness, and go on loving each other, so that their (sic) lives might become happy."

PURE-MIND-
EDNESS.
LOVE.

Commentary: It is held by some that this is counsel administered to the brides and bridegrooms. We prefer, however, the interpretation of Harley which runs as follows:—"I address these words to (you) young maidens about to be wedded (initiated?) Pay careful heed to them. Through these laws learn to know the world of good mind. Thus may one of you obtain another, in accordance with the holy commandments, because that will conduce to her perfect bliss." Anyhow, the warning-note is sounded here, which we of these days, must take to heart, namely, that training should only be had at the hands of the religious, the pious, and a fortiori, not the sceptics, the agnostics and the atheists, who now have usurped so large a number of the chairs, from which wisdom ought to be dispensed, instead of insolence, pride and atheism.

As regards "the love of each other" inculcated above, we shall do well to dwell upon the following observations of Christian writers. "Love is ownership. We own whom we love. The universe is God's because He Loves;" and again, "What cares the child, when the mother rocks it, though all storms beat without? So we, if God doth shield and tend us, shall be heedless of the tempests and blasts of life, blow they never so rudely," says Beecher. E. Irving holds that "There is not an excellent attachment by which the sons of men are bound together, which doth not bind us more strongly to God, and lay the foundation of all generous and noble sentiments towards Him, within the mind."

J. Pulsford observes "What a noble divine organ is an enlarged human heart! What genial influences radiate far and near from one such heart! A God-filled heart is a sun to many hearts, might I not say, to many ages?"

"Our God is a household God, as well as a heavenly one. He has an altar in every man's dwelling; let men look at it when they read it lightly and pour out its ashes," remarks Ruskin sagely.

And now ponder on S. A. Tipple's views, who says, "Let us give all the love we can, and give it as widely as we can; for what heat is in nature, that love is in the human realm. It tends to quicken, and expand, and beautify those upon whom it lights; it assists men to be better and stronger and more gracious, than they would otherwise be."

Dr. Duncan remarks " 'Thou shalt love,' is the whole of the law; 'God so loved,' is the whole of the gospel. That is so clear that it is at once law and gospel for children and for savages [and sages]."

And now dwell on the following exquisitely tender lines, breathing spirituality,

"Oh! sweeter than the marriage feast!
'Tis sweeter far to me
To walk together to the kirk
With a goodly company!—
To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes, and loving friends,
And youths and maidens gay."...
Farewell, farewell! but this I tell
To thee, thou Wedd'ng-guest [my soul],
He prayeth well who loveth well,
Both man and bird and beast,
He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth *all*."

6. But, O males and females, publicly shut up the way to Druja (falsehood) and its increase. Release your

body from connection with the worship of Druja. Happiness obtained through evil Khoreh (or disgraceful means) (is) ruinous for man. By (following) wicked men, who injure righteousness, you are spoiling your Minoi life.

DEMON OF
LIE. DRUJA
WORSHIP.
EVIL
KHOREH.
RUIN OF
SPIRITUAL
LIFE.

Commentary: Here there is an injunction to select guidance carefully. It is possible to reach some stage of development, where for a while we might be lulled into a sense of content, by the momentary satisfaction of our lower desires, by the help of unholy men, who usually offer such sops, for decoying into their noxious path, men and women who are slaves of desire to a greater or smaller degree. The instance of Faust,—immortalised by Goethe and Reynolds,—who made a compact to sell his soul to Beelzebub, in return for wicked earthly joys to his fill, for a space of some 22 years, is only one of the every-day actualities of erring humanity. Men panting with a burning desire to loom large before fellow-beings, offer diabolical sacrifices and chant unhallowed mantras, for acquiring a little of the misleading psychic powers, which enabling them to work on the lowest of the Minoi world planes, usually bring disaster after disaster, and confusion and horrors in their train. Such powers are cried down in this stanza, and a warning given that they ruin our Minoi existence, where, we are told, even after death the Evil Ones, whose lead has been accepted, claim them as their own, and often for countless ages hold them fast in their vicelike grip, putting them to the vilest use, by domination of their will, in manner a peep wherein could only be had, by recalling the ghastliness of 'possession.' Oh the torments of this foulest of tyrannies are inconceivable! Let dabblers beware. Impure or black magic is not a superstition, but a living institution, which counts amongst its victims hordes of our less enlightened, inexperienced brethren, who fall into the blunder of imagining, that whoever can perform any deeds or see any sights that it is impossible for ordinary mortals to achieve or see, must be worshipped as a highly advanced and pure soul! True, such a soul may be advanced, but invariably the showman, the braggart, the oily-tongued amongst these, has trodden the impious path, which leads to soul-destruction, hatred, selfishness and Druja. Mark always whether the 'performer' does things for altruistic purposes, without fuss, humbly, harmlessly after leading a moderate and even abstemious life, and setting up before himself, pure, benevolent, loving, progressive and helpful

ideals. If these are wanting, flee him. He might dazzle you by his glitter, and moth-like you may perish in his lurid blaze or by entangling yourself in the viscid oil of tempting sorcery.

7. When the avarice of your inner nature, which has struck its roots deep down into the bottom (of your heart) shall be cast out utterly, (and) when sinful thoughts will be totally annihilated, then you will obtain the reward of that mighty achievement. (So) gird up your loins for this Herculean feat, (else) "Alas, alas," will be your final piteous cry.

Commentary : After giving positive maxims for our direction, the Gathas here and there go over the negative side of injunctions, and point their finger to the pitfalls on the way. Here we have the same counsel that centuries after Budha repeated. "Practise virtue, cleanse the heart, and cease from evil." The short duration of a life is at present all we have to look forward to, for planting our foot firmly upon the ladder of spiritual progress. Sorrow and gnashing of teeth and lamentation are reserved for those who neglect their opportunities which 'the present' offers, and they will have leisure more than they care or dare to face, to repent fully. This is no prattle of a moralist of the stereotyped nature, who is paid to preach and convert others to the acceptance of a certain creed, but the deliberate exposition of the Higher Laws, by One before Whose clear vision lies open the Book of Life, Who has so tuned himself to the Infinite, that he has become a divine fragment, with the full advantage of knowledge, that comes near to Omniscience ! The fate of the sinner is thus aptly summarised elsewhere, "Till we have sinned, Satan is a parasite; when we have sinned, he is a tyrant." Let us never forget this lesson. 'The mighty achievement' is, the reaching to Ahura Mazda. The avarice alluded to here is explained by Jesus the Christ in this manner. "No man can serve two masters. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat of, what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Therefore take no thought saying what shall we eat ? or what shall we drink ? or wherewithal shall we be clothed ? (For after all these things do the Gentiles (the infidels) seek :) for your

AVARICE.
SINFUL
THOUGHTS.

heavenly Father (remember) knoweth that ye have need of all these things. But see ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto (for) the day is the evil thereof." "He that loveth father or mother more than me (the Higher self), is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross (appointed sufferings and trials in life), and followeth after me, is not worthy of me. He that *findeth* his life shall lose it: and he that loseth his life for my sake shall find it." "If any man will come after me, let him deny himself (all sense existence), and take up his cross, and follow me. For whosoever shall *save* his (lower) life shall lose it (the higher life): and whosoever shall lose his life for my sake, shall find it. For (think for yourself) what is a man profited, if he shall gain the whole (outside) world and lose his own soul (wherein is all bliss, strength, and wisdom)? or what shall a man give in exchange for his soul (since there is nothing so precious in the universe)? For the son of man (the Higher Spirit) shall come in the glory of his father with his angels; and then shall reward every man according to his works." (St. Matthew VI, 24 et seq., X, 37-39, XVI, 24-27). "And I will say to my soul, thou hast much goods laid up for many years; take thy *ease*, eat, drink and be merry. But God saith unto him, *Thou* fool, this night thy soul shall be required of thee (thou must die): then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God (viz, in spiritual matters)..... Fear not, (my) little flock; for it is your Father's good pleasure to give you the kingdom (within). Sell that ye have, and give (away that in) alms; provide yourselves bags which wax not old, (namely), a treasure in the heavens that faileth not, where no thief approacheth, nor moth corrupteth. For *where* your *treasure is, there* your *heart* will be also." (St. Luke. XII, 19-35). "Verily, verily, I say unto you, except a corn of wheat fall into the ground (be planted), and die, it abideth alone (unfructified): but if it die (after being sown in the ground), it bringeth forth much fruit. He that *loveth* his (lower) life shall lose it; and he that hateth his life in this world shall keep it (transform his higher life) unto life eternal."

(St. John. XII, 24, 25). "So likewise, whosoever he be of you that *forsaketh not all* that he hath, cannot be my disciple. Salt is good: but if the salt (disciple) have lost its savour (viz, purity, by attachment to earthly things), wherewith shall it (food) be seasoned? It is neither fit for the land nor yet for the dunghill; but men cast it out (as entirely useless). He that hath ears to hear, let him hear." (St. Luke, XIV, 33-35). Even love of honor is deemed covetousness, and the Lord hath said, "And ye shall be hated of all *men* for my name's sake: but he that shall *endure* (everything) upto the end (of his trials), the same shall be saved." (St. Mark XIII. 13). "Blessed are ye that *hunger* now: for ye shall be filled. Blessed are ye that *weep* now; for ye shall laugh. Blessed are ye, when men shall *hate* you, and when they shall separate you from *their company*, and shall *reproach* you, and cast out your name as evil, for the son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven (the spirit world): for in the like manner did their (the common masses') fathers unto the prophets (by maltreating and killing them)." (St. Luke. VI, 20-23). You are admonished not to be covetous even of the safety of the body. "Be not afraid of them that kill the body, and after that have no more (that is, power to afflict injury,) that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell (dark and unprogressive state of consciousness); yea, I say unto you, Fear Him." (St. Luke XII. 4-5).

Says Sri Krishna in this connection, "He attaineth Peace, unto whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desires. Who forsaketh all desires and goeth onwards, free from yearnings, selfless and without egoism—he goeth to Peace." (Bhagvad Gita II, 70-71). "Renunciation (of actions) and yoga by action *both* lead to the highest bliss; of the two Yoga by action is verily better than renunciation of action. He should be known as a perpetual renouncer, who *neither hateth nor desireth*; free from the pairs of opposites, O mighty-armed, he is easily set free from bondage..... He whose self is unattached to external contacts, and findeth joy in the self, having the self harmonised with the eternal by yoga, enjoys happiness exempt from decay." (Ibid, V. 2, 3, and 21). "He that performeth such action as is (his) *duty* (to do), *independently* of the (desire for) the fruit of (his)

action, is an ascetic, *he* is a Yogi, not *he* that is without fire and without rites. That which is called renunciation, know thou that as yoga, O Pandava; nor doth any one become a Yogi with the formative will (the imaginative faculty, planning for the future) unrenounced...When his subdued thought is fixed on the self, free from longing after all desirable things, then it is said, "he is harmonised." Abandoning without reserve all desires born of the imagination, by the mind curbing in the aggregate of the senses on every side, little by little let him gain tranquillity by means of Reason controlled by steadiness; having made the mind abide in the self, let him not think of anything." (Ibid, VI, 12, 18, 25).—"Taking refuge in union with Me, renounce all fruit of action, with the self controlled." (Ibid, XII). "Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the self, desire pacified, liberated from the pairs of opposites, known as pleasure and pain, they (the Yogis) tread, undeluded, that indestructible path." (Ibid, XV. 5). The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent; endure them bravely, O Bharata. The man whom these torment not, O Chief of men, balanced in pain and pleasure, steadfast, he is fitted for immortality." (Ibid, II, 14 and 15).

8. May the wicked be defeated! May they be jeered at contemptuously, (and) be in mourning! May they be pained and wounded by those who wield righteous command! May they be outcasted from residences and families! May (the wicked one) be in two nooses, and may he have to move his fettered hands! May the highest plague strike him down swiftly!

WICKEDNESS
CURSED.

Commentary: The woe that the accursed arts of the wicked spread in the world, calls for terrible anathemas. We are not to condemn persons, but to fight their hateful qualities, though the text seems to say the reverse. Let us not wish evil to men's lives, but ever be ready to crush out by all legal and moral means, the vice itself that is practised. The lessons of love that have been expounded already in previous Yasnas need not be forgotten. Our Arch-Enemy is evil Thought, and let our attacks be against it, rather than against those who are its unresisting prey; for the fault lies with It, not so much with them. Let us not forget that above all, we are all human, with the divine element

latent in each, and that those who are presently wandering away, will also have a glorious return to our Parent's bosom, on some distant day. As a rule none goes astray out of malice, spite and brutality, but to seek to gratify one's own inner promptings of the lower, desire nature. Then knowing the cause of human failings and wailings, let us be ever compassionate. Let us attempt to draw men back to Ahura by love and forgiveness. Given this attitude, let us be dauntless crusaders against impurity in every shape. Wink not at it for any reason whatever.

If we bear in mind, that in previous passages, Ahura is admitted to have brought forth both good and evil, for the best of reasons, namely, the progress of the baby-souls, the present para, full of curses, seems not a little out of place, and gives rise to the suspicion that it might possibly have been interpolated. In numerous passages of the Gathas, we find only the utmost stress laid quite properly, on the positive virtue of Love. The less we think and talk of the negative, the dark, the wicked side of life, the easier we avoid it, and the simpler we make it for our toiling brethren as well, to do so. The underlying principle of the modern New Thought movement, and the Magic practised from times immemorial is, that powerful human thought makes a person, what he is, and his powerful will can alter his environments to any extent he pleases, for the human will is, after all is said and done, divine at bottom. Hence we see the desirability of entirely eliminating from the mind, all thought of evil, and all anathemas.

9. The devoted priests of Thine have to bear sufferings, because of men with false faiths. Those who are deliberately injuring (going against) righteousness are deemed sinful. Where is the true Master, who might have the power to destroy their license and life? Truly, O Mazda Thy rule (is such) that Thou bestowest advancement upon the poor man adopting a holy life.

Commentary : The spread of heresies no wonder renders the task of priests of the right path an uphill work, of a trying kind. Those who, wilfully and knowingly, defy the Law, are truly criminals. Their case has to be distinguished from that of men, who go wrong unconsciously, or when in a state of ignorance.

FALSE
FAITHS. POOR
BUT PURE
HOLY ONE'S
PROGRESS.

The Justice of Ahura's rule is shown by the fact that the seemingly poorest, has as great a chance of progressing heavenwards, as the most magnificently affluent human being. Jeremy Taylor sings thus the praises of poverty itself. "Poverty is a state free from temptation, secure in dangers, but of one trouble, safe under the Divine Providence, cared for in heaven by a daily ministration, and for whose support God makes every day a new decree ; a state of which Christ was pleased to make open profession, and many wise men daily make vows."

"Do you fear poverty ? Christ called the poor blessed. Do you dread labour ? No athlete is crowned without sweat. Do you think of diet ? Faith fears not hunger. Do you fear to lay your body wasted with fasting on naked ground ? The Lord will lie down with you. Do you shrink from the undressed hair of a neglected head ? Your head is Christ. Are you fearful of the boundless extent of solitude ? You mentally walk in paradise. As often as you ascend thither in contemplation you will not be in solitude." (St. Jerome, Hibbert Lectures p. 169). St. Francis of Assi accepted poverty and vilification with the followers of the faith, preferring them to the state and luxury of his peers in high places. Paul of Tarsus preferred affliction with the people of God. Gautama Budha calmly yet gloriously, made the Great Renunciation. The Hebrew Psalmist sang "I had rather be a doorkeeper in the House of my God, than dwell in the (rich) tents of wickedness." Baha Ullah followed these simple yet grand examples. A son of a Persian Vizier, an aristocrat and a wealthy man by birth, he accepted poverty, scandal, sufferings, renunciation, and the humblest place. Baha Ullah preached "In wealth, fear is concealed and peril is hidden. There is no continuance in the riches of this world ; that which is subject to mortality and undergoeth a change, hath never been and is not now worth regarding." With Mahomed the Prophet he cried 'Poverty is my glory.' "Thou desirest gold, and We desire the separation from it. Thou hast realized therein the riches of thyself, while I realize thy wealth to consist in thy *freedom from it*. By My Life ! This is My knowledge, while that is thine imagining ; how can My Thought agree with thine ! Let not poverty trouble thee, nor rest assured in wealth. All poverty is succeeded by wealth, and all wealth is followed by poverty.....Purge thyself from the dross of wealth, and with perfect peace, step into the paradise of poverty,

thus shalt thou drink the wine of Immortality from the fountain of death. Rejoice not, if fortune smile upon thee, and if humility overtake thee, mourn not because of it; for in their time, they both shall cease and be no more. Wert thou to see the Immortal kingdom, verily thou wouldest abandon the mortal possessions of Earth; yet there is a wisdom in the former being concealed, and in the latter being manifest; and this is known *only* to hearts that are pure."

True happiness is at the feet of holiness, and so by self-help it can be secured, and therefore none need envy any one else. And moreover let us always remember that

'We are but parts of a stupendous whole,
Whose body Nature is and God the Soul.'

We close our humble peregrinations in the region of spirituality in the words of the Holy Avesta.

"We worship Him, as Ahuramazda, Mazda and Immensely-Increasing. We worship Him with our bodies and souls. Him *and* the farohars (spirits) of pure men and women we extol. Ardibehesht, the most handsome (and) brilliant Ameshaspend, (and) all blessings, praise we."¹ (Yasna 37, 3 and 4.)

"Whereby we might reach the words (of religion) completely, as the *benefactors of the countries*, (and) having benefitted by these words we might become the propagandists thereof, and might turn into victorious *helpers* (of the world), and (this wise) like the *pure* men of righteous thoughts, words and deeds, *we* might become the *beloved* and *most active* messengers of Ahuramazda." (Yasna 70-4.) Amen!

Peace to All Beings!

1. It is exceedingly noteworthy here that along with the praise of Ahurā, that of the spirits of pure men and women is mentioned, whilst even the praise of Ardibehesht Ameshaspend follows, and does not precede that of the Farohars of pure men and women, so exalted *these* are, and so intimately connected with the creative Ameshaspend Ahuramazda:

APPENDIX A.

I trust it will be a matter of interest to my readers to perceive how the Lord's blessed name recurs as a constant refrain in the Holy Gathas. I give below a table showing the use of the different epithets "Mazda," "Ahura," "Mazda Ahura," and "Ahura Mazda," throughout the Gathas though, be it remembered, in the foregoing translation "Ahura" has been used indifferently instead of these peculiar epithets. The sublimity of these Songs reveals itself, in a sense, by the fact that out of 238 stanzas, all but 36 refer to the Lord. It is noteworthy, that usually in a particular Yasna one of the three aforesaid epithets is more often used than the others of them. In every one of the stanzas of Yasnas XXVIII, XXXIV, XLIV, XLVII, and L, the Holy name is to be found, wherefor they seem to be of some special significance. I shall summarise the use of this name in the other Yasnas thus :

In Yasna	XXIX	out of 11 stanzas the name occurs in	6
"	XXX	" 11	" " " 6
"	XXXI	" 22	" " " 19
"	XXXII	" 16	" " " 11
"	XXXIII	" 14	" " " 13
"	XLIII	" 16	" " " 14
"	XLV	" 11	" " " 9
"	XLVI	" 19	" " " 18
"	XLVIII	" 11	" " " 12
"	XLIX	" 12	" " " 9
"	LI	" 22	" " " 18
"	LIII	" 9	" " " 5

We can account for the omission of this Holy name from numerous stanzas thus, that therein a reference is made to Druja, and the evil path, wherefor the insertion of the name is precluded.

MAZDA.	AHURA.	MAZDA AHURA.	AHURA MAZDA.
28 (1), (7) ¹	28 (8)	28 (2), (3), (4), (6), (10), (11).	28 (5), (9).
29 (4), (5), (6), (8), (10)	29 (2), (4), (5), (6), (10).	.	29 (6).
30 (8), (10), (11).	30 (1), (5), (8).	30 (9).	
31 (1), (2), (3), (6), (10), (11), (13), (14), (19)	31 (2), (8), (10), (14), (15), (19).	31 (4), (5), (7), (9), (16), (17), (21), (22).	
32 (6), (8), (9), (11), (12), (13).	32 (6).	32 (2), (4), (16).	32 (1), (7).

1. The figures outside brackets indicate Yasnas, and the figures in brackets the stanza of the Yasnas.

MAZDA.	AHURA.	MAZDA AHURA.	AHURA MAZDA.
33 (4), (7), (8), (9), (10), (12), (14).	33 (3), (13).	33 (5).	33 (2), (6), (11).
34 (2), (3), (4), (5), (6), (7), (8), (9), (11), (12), (13), (14), (15).	34 (3), (4), (13), (14), (15).	34 (1).	34 (10).
43 (2), (4), (6), (8), (14).		43 (1), (5), (7), (9), (11), (13), (15).	43 (3), (16).
44 (1), (2), (3), (4), (7), (8), (9), (10), (11), (14), (15), (16), (18), (20).	44 (1), (2) (3), (4), (5), (6), (7), (8), (9), (10), (11), (12) (13), (14), (15), (16), (17), (18), (19).		
45 (4)	45 (4).	45 (3), (5), (6), (7), (8), (9), (1), (11).	
46 (2), (3), (4), (7), (8), (18), (19).	46 (2), (3), (6), (7), (9), (15).	46 (1), (5), (10), (12), (13), (14), (16), (17).	
47 (2), (3), (4).		47 (1), (5), (6).	
48 (2), (3), (4), (8), (9), (10), (11), (12).	48 (1), (2), (3), (7), (8).	48 (6).	
49 (1), (2), (3), (5), (6), (10).	49 (5), (6), (7).	49 (8), (12).	
50 (2), (3), (6), (7), (8), (9), (11).		50 (1), (4), (5), (10).	
51 (1), (3), (4), (7), (8), (9), (10), (11), (19), (20).	51 (3).	51 (2), (15), (16), (17), (21), (22)	51 (6), (18).
53 (2), (3), (9).	53 (2), (9).	53 (4).	53 (1).

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1. Note that Pantheism is used in a particular sense, and the Gathas are not represented as affirming merely that all the minor forces that play in the manifested Universe, put together form by themselves God Almighty. Some persons identify or confound Pantheism with this latter view.

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- At page 2, line 21 read 'Christian' for 'Christians'.
- „ 5, „ 9 „ 'wolves in sheep's skin' for 'sheep in wolves' skin'.
- „ 8, „ 29 „ 'make for mnke'.
- „ 19, „ 37 „ 'written of' for 'written'.
- „ 20, „ 31 „ 'the understanding' for 'understanding'.
- „ 22, „ 34 „ 'has realized' for 'has not realized'.
- „ 42 „ 'oppressor' for 'oppresor'.
- „ 28 „ 4 „ 'psychological' for 'physiological'.
- „ 30 „ 1 „ 'motions, because he has' for 'motions, he has'.
- „ 31 „ 30 „ 'energy' for 'enargy'.
- „ 33 „ last but one, read 'gratefulness' for 'greatfulness'.
- „ 40 „ 25 „ 'reverence' for 'reverencee'.
- „ 41 „ last but 10, read 'nowhere' for 'newhere'.
- „ 42 „ 16 read 'the' for 'the the'.
- „ 43 „ 10 „ 'speak' for 'speaks'.
- „ 44 „ 12 „ 'document worthy' for 'worthy document'.
- „ 62 „ 27 „ 'Preserver and' for 'Preserver or'.
- „ 63 „ 18 „ 'a power inferior' for 'an inferior power'.
- „ 70 „ 13 „ 'incontrovertibly' for 'incontrovertbly'.
- „ 74 „ 1 „ 'need' for 'deed'.
- „ 80 „ 2 „ 'a comparative study of' for 'a study of comparative'.
- „ 81 „ 19 „ 'warmed' for 'warned'.
- „ 85 „ 24 „ 'superstitious' for 'superstitions'.
- „ 93 „ last but one, read 'Britannica' for 'Britanica'.
- „ 117 „ 6 read 'known' for 'know'.
- „ 123 „ last but 8, read 'humiliation' for 'humillation'.
- „ 129 „ 23 read 'idle' for 'to idle'.
- „ 131, „ last but 11, read 'Wilberforce' for 'Wilborforce'.
- „ 143, „ 17 read 'spirit' for 'pirit'.
- „ 149, „ last but 5, read 'some' for 'same'.
- „ 184, line 1, read 'Yasna XXXIII' for 'Yasna XXIII'.
- „ 212, „ 2, read 'inquire' for 'inqui'.
- „ 224, „ 17, read 'claimants' for 'claimant'.
- „ 243, „ 16, read 'those' for 'these'.
- „ 256, „ 4 and 8, read 'repentance' for 'repentence'.
- „ 328, „ 4, read 'Kanga' for 'Kinga'.

BY THE SAME AUTHOR

1. **Brahmagnan**, Theosophy or Khodushenasi,
(in Gujarati) 12 annas.
2. **Karma** (a translation in Gujarati) 8 annas.
3. **A List of Zoroastrian Charities in
Bombay** (in Gujarati), 8 annas.

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